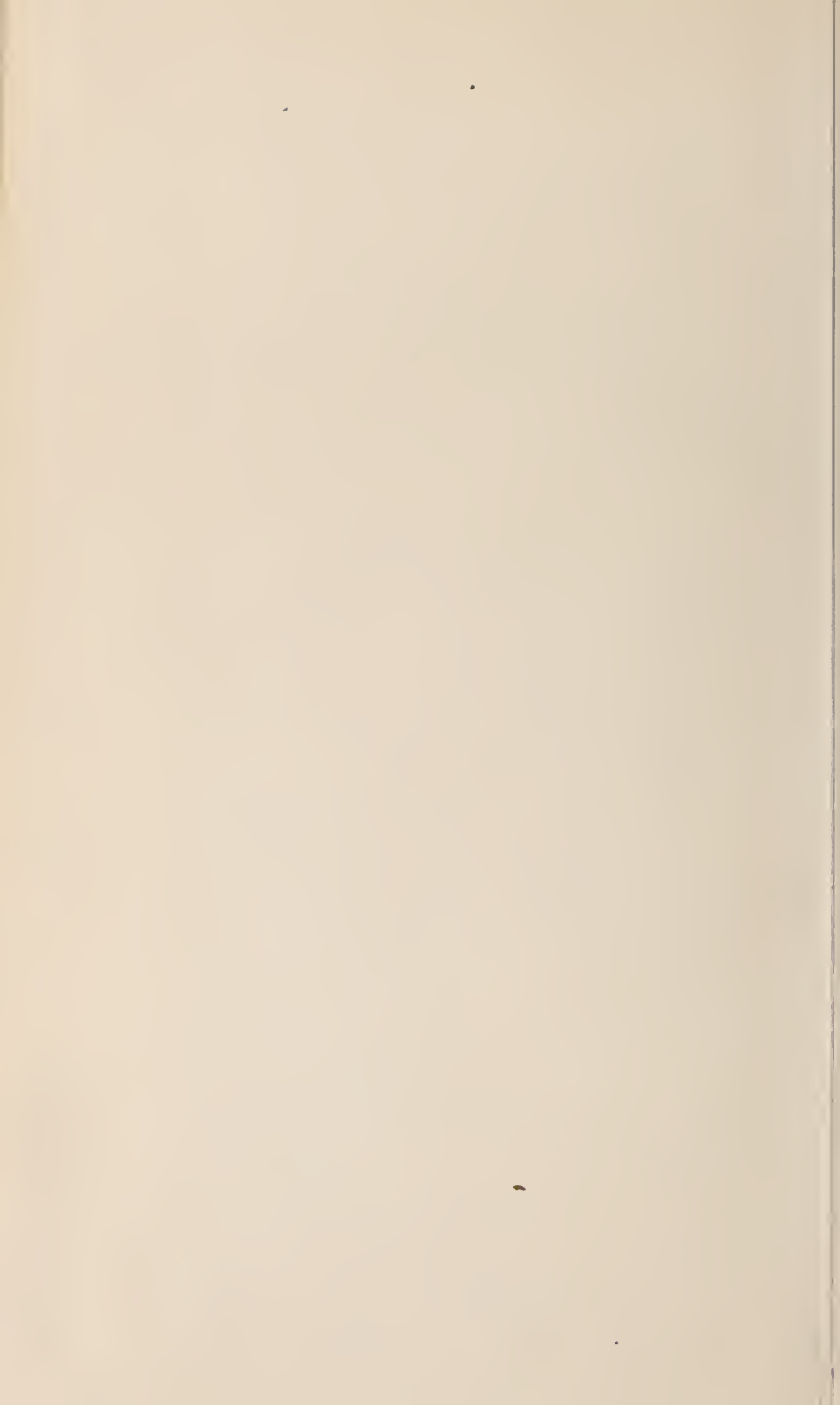


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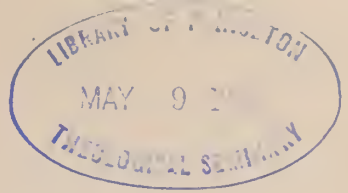








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VOL. XXVII. OLD SERIES

JANUARY TO DECEMBER, 1904

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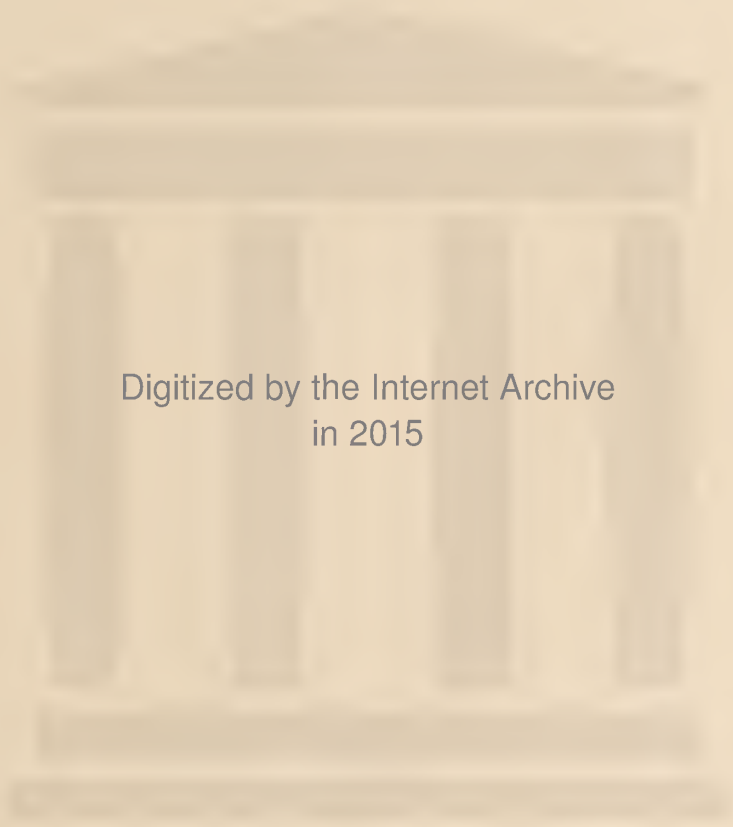
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# THE Missionary Review of the World

Old Series  
VOL. XXVII. No. 2 }

FEBRUARY

{ New Series  
VOL. XVII. No. 2

## THE NEEDLESS SACRIFICE OF HUMAN LIFE IN MISSION WORK

BY THE EDITOR-IN-CHIEF

There is not a little fanaticism and folly that goes by the name of piety and consecration. The appalling sacrifice of life and health, on the part of foreign missionaries, strikes us as possibly due in part to imprudence and, in some cases, to wilful disregard of danger-signals, and, therefore, as demanding careful investigation and consideration.

It has been truly said, for example, that Africa is the "burial-ground of missionaries." Probably not less than eight hundred or nine hundred of these valuable workers have been buried in the soil of the Dark Continent, and there has been a similar, tho smaller, sacrifice of life in India and China, and in some other missionary lands. Without doubt God may call His servants to labor in countries where the influence of climate and surroundings is hostile to health, but this only creates a demand for greater precaution. There may be a needless sacrifice of life, either from ignorance or wilful violation of the laws of health, which God has impressed upon the human body, and which He has laid down in His Holy Word.

The recent paper of Dr. Jessup in the pages of this REVIEW (November, 1903) has revived and strengthened in our minds impressions, long since made, that much of the ill-health and the short career of missionary workers is avoidable, and we have been led to careful study, not only of the human body but of the Word of God, to see what light the Scriptures throw upon this whole question.

There are several laws which have to do with health and long life which are laid down plainly in the Scriptures.\* In almost all such passages of Scripture the dominant thought is the necessity of a *surrendered will*—obedience to authority—whether the authority of God, or the authority deputed by God to parents in the sphere of the family, or to magistrates or rulers in the sphere of the State, or to the authorities which He has instituted and constituted for oversight in the Church. A venerable physician of New York State, who has for

\* Compare Exodus xv : 26; Proverbs iii : 1-2; Ephesians vi : 1-3; Hebrews xiii : 17; 1. Peter ii : 13-14, etc.

many years been in control of a sanitarium, has left it as his testimony that he has never known a case of disease which could not be traced to disobedience of the laws of Almighty God, of children toward parents, or of wives toward husbands, or of citizens toward constituted rulers. This may be regarded as extreme, but it serves at least to show that there is a connection between an obedient heart and a submissive will and the health of the body. Wilfulness begets unrest, and unrest is fatal to any healthy action of the human organism. A disturbed condition of the inner life betrays itself in the respiration, circulation, digestion, and in all nervous functions. Excitement quickens the breathing and the pulse, and causes nervous agitation, all of which are hindrances to assimilation of food, rest at night and calmness by day, and adds an element of unnecessary exhaustion to work which otherwise might be comparatively easy and restful. Hence insanity, which by its very term implies an unhealthy mental condition, is almost invariably accompanied by an abnormal wilfulness. Insane people are determined to have their own way, their insanity largely consisting in such determination, amenable to no argument from reason and no persuasion from affection. Hence the question arises whether, if the will be thoroughly surrendered to God, and broken as something laid on the altar of sacrifice to Him, it will ever be so obstinately and abnormally self-assertive in its attitude toward human beings. We can hardly imagine a child whose will has been absolutely given up to God, and has learned to merge itself completely in His good pleasure, ever resisting stubbornly and violently the reasonable commands of parents; nor can we imagine a wife as insanely determined to oppose the will of a reasonable and loving husband if she has ever, to her Celestial Bridegroom, yielded absolutely her whole being. If there be any forms of insanity that are free from this abnormal wilfulness and unreasonable obstinacy, they must be very few; and the question has therefore arisen more than once whether obedience to God, absolute and implicit, is not, in the majority of cases, a preventive of ill health, and especially of insanity.

A second law of bodily well-being is the *Law of Faith*, by which is meant *trust*, both in the power and wisdom of God, and confidence in His fatherly love.\* The depth of meaning in the ninety-first Psalm probably no reader has yet penetrated; there seems to be some inner chamber of close communion and fellowship with God where the darts of the adversary do not reach, and into which the most of us do not enter—where a thousand fall at our side and ten thousand at our right hand, but calamity does not come nigh us. If there be such an inner chamber, it is that whose door is unlocked by implicit, unhesitating faith. "My times are in Thy hand." We are accus-

\* Compare Psalm xxxi : 14-15; Psalm xci : 15-16.

tomed to say that men go forth, taking their lives in their own hands, but this is not true of any humble, trusting worker of God. Our times are in God's hands, and when it is so, as John Wesley said, "I am immortal till my work is done."

Nothing can be more reposeful to a true disciple than the conviction that God is taking care of everything that pertains to his life. And, while a rational and intelligent care of health is a positive and imperative duty, we must remember that, with all such care on our own part, our ultimate dependence is both upon His provision and His protection. This conviction, when it lays hold of our deepest nature, both promotes and insures health and long life, so far as it is possible.

#### Freedom from Anxiety

Thirdly, the *Law of Freedom from Anxious Care* is closely allied to the others, already mentioned.\* There are few things that so burden and shorten human life as the carrying of care, whatever be the source or cause of anxiety. It is not work but worry that kills. And, if a true epitaph were written for many a Christian worker who has died prematurely, it would bear witness that the life was ended by anxiety, not by activity. Care, anxiety, distress of mind, unsettles the whole man. It prevents, as has been said of disobedience, all normal activity both of bodily organs and mental faculties. It has been found that many of the tumors and cancers which afflict the race may be traceable to inward unrest, domestic discord or business perplexities. It seems as tho even the blood will not properly circulate when care burdens the mind. Certainly food becomes incapable of digestion, and the stomach, of its assimilating office, under such conditions. Hence, all hurry and flurry—which are connected with "worry" by rhyme of thought as well as of words—tend to shorten as well as burden our human life. God is never in haste; His servants generally are. He kept Moses waiting forty years, after he thought the time had come, before He permitted him to undertake his great work of leadership, and he kept Paul three years in Arabia before he entered upon his great tours of evangelization. Even Jesus Christ Himself was in retiracy thirty years, before He undertook the three years of His public ministry. These are all lessons to us on the risk of undue haste. We are not, like Moses, to hurry into even our ordained work for God. Quantity is of no consequence in comparison with quality. Hence, God often keeps us many years in His preparatory school of education and discipline before He permits us to enter upon His work. We, on the other hand, are prone to hurry precipitately into activity, as if with an insane impression that God's work can not get along without us; and oftentimes we find that we have come to the work without the fitness for it, and become dis-

\* Compare Isaiah xxvi : 3-4; Philippians iv : 6-7; I. Peter v : 7.

couraged and disheartened. A missionary who recently died in India has written a letter in which she said: "Do not go to any foreign field until you know *beyond a doubt* that God is Himself sending you to that particular field at that particular time."

A fourth law is the *Law of Common Sense*—the avoidance of fanaticism and folly, and the temptation to run to extremes. "Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" (Ecclesiastes vii:16, 17).

This is a striking passage of Scripture. Whatever else it means, it means that there may be excesses not only in wickedness but in righteousness, and that both kinds of excess are folly. Of excess of wickedness, we need say nothing—it is manifestly suicidal; but that there is danger of being righteous over much few people really think. They talk about the needs of the "Lord's work," and that familiar phrase degenerates oftentimes into mere cant and rant. Men and women apologize for unreasonable and excessive exertion, and carelessly sacrifice life and health, as tho they were not intelligent and reasoning beings, for the sake of so-called "service to humanity." Mr. H. M. Stanley has testified that from half to two-thirds of the lives sacrificed in the Dark Continent are needlessly brought to a close. He says, for instance, that people go to Africa from England, and in a tropical and equatorial climate eat bacon and such like substances which they could use with impunity only in such climates as that of Great Britain; or they risk prostration by a torrid sun by long walks in midday, or make their dwellings or pitch their tents in deadly, malarious districts, and expose themselves before sunrise and after nightfall to these fatal climatic influences, and then their friends wonder that they so soon fall a prey to disease and death. The Livingstone College in London was established by Dr. Harford, with the little magazine that he publishes, called *Climate*, mainly for the sake of acquainting outgoing missionaries with climatic peculiarities and the laws of health in tropical regions. We believe that a large portion of the lives that have been sacrificed might, humanly speaking, have been prolonged, had it not been for gross ignorance of the laws of health or wilful transgression of those laws that were known.

We insist that whenever there is physical weakness that is constitutional it should go far to determine the field to which missionaries should go, or whether they should go at all. Those who are weak in the pulmonary system should not go where pulmonary diseases are especially prevalent.\* And so on with regard to other peculiarities: they may become largely signs of the will of God, making other tokens unnecessary. God does not call dumb people to speak, nor deaf people to hear, nor palsied people to walk. Part of His leading lies in the



physical and mental aptitudes required for a particular field of work; and, if any of His servants are engaged in work for which they seem permanently or temporarily disabled, that is all-sufficient reason for cessation from such work—at least, for a time. To prosecute activities which are exhausting and killing is madness, and can not be pleasing to God. It is not needful to be a fool because one is pious, but there is an immense amount of pious fanaticism and foolishness. We have known scores of men and women who have undertaken work for which they had been pronounced absolutely unfit, or to continue in work at a time when they were incapacitated, and we believe that such a course is indirect and virtual suicide, and is, in ordinary cases, without adequate apology. Sometimes it even seems to us that such Christian workers are guilty of a sort of practical atheism; they seem to think that God will put them in circumstances where it is necessary to do that which is contrary both to common sense and to intelligent conviction, all of which is assuming that somehow God has either had no control over circumstances or has in some way lost such control. We would not have any child of God care for life or health for its own sake; he should count not even his life dear unto himself; but we believe that a true piety demands that every care should be put about human life and health for the sake of the Master and of the work in which we are engaged.

We have in mind a dear friend, greatly used of God, who has been multiplying his activities beyond the limit of human strength, and has grown rapidly aged during the ten years past. When once we took occasion to remonstrate with him upon his undertaking more work than was consistent with his stewardship of his own body, his answer was that he would rather “wear out than rust out,” which drew forth a rejoinder that it is never necessary to *tear* out, which it seemed to us he was doing.

Men and women who have been for years growing in grace, and in knowledge and experience, have become so enriched, and equipped in such measure for service to God, that one year is often more fruitful in real power than ten years at some previous time of life. Impulses become sobered, impetuosity gives place to deliberation, and unwisdom is corrected by further communion with God and with men. God means ordinarily that a life shall so accumulate power as it advances, and become a reservoir filled with knowledge and experience; and it is a pity, to say the least, to make impossible such larger, fuller, wiser, nobler service in maturer life by premature sacrifice of self, not on the divine altar of service to God, but on the human altar of excessive, fanatical, and imprudent exposure. There is need of devout prayer for a new era of greater carefulness and circumspectness even on the part of disciples, that they shall value the opportunities of usefulness in this world too highly to run needless risks, and shall consider it a

part of piety to look well after all conditions which secure health, prolong life, and fit one to be so strong as to bear the burdens of the weak.

We commend to special study a valuable health primer in the Long Life Series, on Brain-work and Overwork, by George Black, M.B., of Edinburgh. He brings out with unusual clearness and practical power the primary principles of construction and action which govern brain-work, and strongly emphasizes a fact of vital importance—namely, that, when the brain gives way, the fountain of vitality to the whole body runs correspondingly low. It is of the utmost consequence that brain-work shall not be so incessant as to prevent this organ from replacing the process of waste during the night's sleep and the weekly rest of the Lord's day (or of some other day kept as a day of rest when the Lord's day is one of labor), so that construction shall keep pace with destruction. If the outgo is greater than the income, even slight losses ultimately tell in serious results. The brain needs but to lack day by day a thousandth part of its normal recuperation to drift toward ultimate bankruptcy. The brain, merely tired, may re-form a million of atoms in a night, but, excessively exhausted, may build only fifty in the required time, and poor in quality as well as deficient in quantity.

Moreover, if the brain be normal, it supplies even the diseased organs of the body with recuperative energy. But, if the fountain of energy run dry or low, every other function of the body suffers as well as the brain itself, and because the drain upon this central source of supply is so incessant for vital force to liver and heart and lungs and stomach, the brain itself is slowest to recover from all abnormal conditions.\*

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## THE FORCES WHICH ARE MOLDING THE FUTURE OF CHINA

BY REV. TIMOTHY RICHARD, D.D., LL.D., SHANGHAI, CHINA

For the first time in the history of the world we see the combined forces of Eastern and Western civilization meeting each other in full force, and when we are asked to say what are the forces which are going to mold the future of China we naturally conclude, on mathematical grounds, that it will be the resultant of the present forces in operation. Then what are the chief forces operating on China to-day? The most conspicuous Chinese ones at present seem to be:

I. Multiplication of the species faster than the means of supporting them; in consequence of which four millions die of starvation annually!

II. Refusal of all light except reflected light from the distant sages of antiquity; consequently their direct light from moon and stars is

\* See Dr. Black's primer, pp. 50-52.

very dim, having no rays direct from the great sun of universal modern knowledge; so the people wander in the dark among perilous pits.

III. Arbitrary power of the authorities overriding law or any enlightened principle. The emperor is looked upon as the only infallible vice-gerent of God on earth, and the magistrates are his vice-gerents, whose voice is the voice of God.

IV. Chinese custom is the standard of morality without any progressive principle to help them, and all the world must follow China or perish. They fought like uncivilized savages. Thus the yellow race, China and Japan, has formed an alliance to resist the rising power of the white race, with the purpose of crushing it under foot.

It is true that the Chinese have high ideals of universal peace to be attained by following the good customs laid down by the sages thousands of years ago. But they forget to make these customs keep pace with the progressive needs of man; consequently they have become dead fossils, while the new needs of men are left unprovided for.

#### Forces from the West

To the Chinese in this pitiable plight comes Western civilization, and some of their chief factors are the following:

I. Unbounded means to preserve people from abject poverty and starvation, if just distribution can be secured. God, when He created this world for man, created the world with infinite treasures and forces which are superhuman, yet to be under the control of His children. With steam and electricity, with modern mining and new industries, with railways and modern conveniences, there open up endless resources for the support of man. In the absence of anything to compete with these, we shall find in a few years the whole land flooded with these material advantages which will be like a new creation to China. Will present Christendom show the way to a just distribution of this property?

II. Light from all quarters of the earth, ancient and modern, with books on the sciences, on government, on education and religion, and laboratories of which the Chinaman has never dreamed, is pouring in like a flood over China. An intelligent Chinaman has only to walk through the classrooms and lecture-halls and laboratories of our universities, and he at once feels that their knowledge is only the groping of children. There can not be any weighing in the balance as to the comparative merits of the two systems of education, for he at once feels that one is like electric light while the other is only a dim tallow-candle light. Hitherto mission boards have been satisfied with starting elementary schools. If they had founded only one grand university instead of the hundreds and hundreds of petty primary schools, China might have been almost won to

Christ by now. Even the translation of a few books, and the starting of a few daily papers with news of the rest of the world, have produced wonders in creating a desire for reform among millions of the most intelligent. We want more light for the leaders of Christ to save them from the perils of half truths.

III. The study of sociology is a new world to a Chinaman. In all lands the Western statesman comes with the experience of all lands and of all time to deal with the new problems confronting him. He knows the numberless social gatherings which are working out some good for their fellow men. He knows the incalculable benefit derived from the liberty of the press, from getting the views of good and enlightened people made known, from a survey of the growth and improvement of international law. But all these things are dangerous experiments to the Chinese statesmen who will not tolerate the formation of societies, the publishing of any newspaper without the sanction of the government, who regards mandarin authority like the emperor's authority, and the emperor's authority Divine—not the Pope of Rome, but the Emperor of China as the only representative of God on earth! Here is a field where the Chinaman will contest Western civilization at every point, and only after a fierce struggle will he ever yield. China, like Rome, dreads new light. It shatters the theory of finality.

IV. Intercourse with God becomes a new force in the formation of character. While the yellow race alliance is formed with hatred as its chief motive with organizations throughout non-Christian Asia to instil this poison of hatred for the destruction of a race that has something else to guide them than mere blind following of past custom, there are those who have love and good will as the mainspring of their life, and they are organizing themselves into little societies all over China. Besides following the custom of a country which is good so far as it preserves the well-being of the country, they have a Divine model to go by—monotheism *versus* polytheism—our Father in Heaven, Who is perfect rather than any sages, however good. The highest character must be grafted on the Divine to bring forth immortal fruit. The immanent in China as well as in Asia generally is also divine. When we use the modern method for the development of material resources of China, when we bring the strong brain of the Chinese to look at things from a universal point of view and with a view to universal good in the individual, in the nation, and in the world as a whole, then shall China be redeemed by the power of an endless life brought to them by the followers of Jesus Christ.

The foreign governments are pressing for political concessions. The foreign merchants are pushing railway, mining, and other concessions. The Roman Catholics are urgent in persuading the Chinese that medieval Christianity had reached perfection and finality. Many

Protestants are equally urgent about the perfection and finality of a Sacred Book more than the mind which was in Christ Jesus.

These are the main forces. And the resultant will not be the annihilation of any of these and the supremacy of any single force. Out of all the contrast between East and West and out of the excellencies of each of the forces there will arise a Kingdom of Heaven which the Chinese sages and the Hebrew prophets outlined, and which Jesus Christ came to fulfil. When enlightened Christian leaders fully understand the magnitude of the task committed to their care, the gathering up of all truth, Eastern and Western, ancient and modern, and when they are prepared to free themselves from medieval and Reformation narrowness as well as from Asiatic exclusiveness, and from everything that is temporary or local, it will not be something less than the kingdoms of this world but far greater—worthy of the homage of all rulers, the glory of the whole earth, that will stand out revealed before men as the great resultant—viz., the great work of redemption wrought by God's providence over all mankind.

If we want China delivered from itself and from injuring the world the mission boards should have a few advanced statesmen also on each board; then even the present forces at our disposal could be made to be tenfold more effective! *tenfold more effective!!* TENFOLD MORE EFFECTIVE!!!

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## OUR OPPORTUNITY IN CHINA

BY REV. JAMES SIMESTER, FOOCHOW, CHINA  
Methodist Episcopal Mission, 1896-

China is the center of the world's thought to-day. Capitalists, merchants, statesmen, and warriors are all looking to that land as being of vital importance to their various interests. Railroads and mining, buying and selling, diplomacy and war-ships seem to have the right of way just now.

What interest has the Christian Church in China, and what should be our attitude at this crucial moment? In addition to the command to go into all the world, the Church has obligations in this land which must be met. True progress results only when Christ leads. China may be covered with railroads, honeycombed with mines, the greatest commercial country in the world, with a government as good as any, yet without Christ these blessings would prove a curse. Twentieth-century civilization is the result of Christianity. To give the results without the cause would be unnatural and, therefore, unprofitable. In advance of Western learning, improvements and inventions, must go the Gospel.

The achievements of Christian missions in the past make the obligation still more binding. Experience has shown that the Chinese

can be saved. One hundred and twenty-five thousand baptized Protestant Christians, with as many more probationers or inquirers, attest the success of past efforts. The loyalty of the native Christians during the Boxer uprising of 1900 attests the thoroughness of the work done. Schools of every grade have been established, and have everywhere surpassed the expectations of the most optimistic. Printing-presses are paying their own way, and hospitals are everywhere a welcomed blessing in a land where disease is common and the art of healing practically unknown.

But every converted Chinese means half a dozen awakened, and every church built means several new fields opened. The schools have awakened a more general and more intense desire for learning, and the presses have created a desire for literature impossible to estimate.

#### Some Special Opportunities

1. Four hundred and six millions of people open to the Gospel. Ten years ago there were nine hundred walled cities of China the missionary was forbidden to enter, and in five whole provinces missionary work was practically unknown. Now the missionaries have entered every province, and the gates of every walled city swing wide open to the messengers of God.

This vast population is practically a unit. There is no North and South in China, no race problem or intermingling of different nationalities. The Chinese, whether found in Peking or Canton, in Kiangsu or Sz-chuan, are fundamentally homogenous. Intellectually and morally the Chinese are the best people in the heathen world. The missionary of the Cross may go anywhere among this people, great in numbers, in attainments, and in possibilities, and deliver his message unopposed.

2. Two hundred and fifty thousand people who might be reached within a year if we had the men to reach them; that is, in every land where missions have been established there are those who have given up their faith in heathenism and are open to conviction, but are not yet sufficiently enlightened to accept Christianity. A conservative estimate of this class of men in China is two hundred and fifty thousand.

3. Schools. The desire for Western education is becoming well-nigh universal. The government wants Confucius schools, but the people evidently want Christian schools, for the government schools are poorly attended, even tho the students are paid for coming, while the Christian schools are crowded to their utmost capacity, even tho students have to pay all or part of their expenses. During the past five years more students have been turned away from the Christian colleges in China than have been admitted, and this because of the lack of buildings and teachers. Intermediate schools are many and crowded, but the demand for more is far greater than the possibility

of supply with our present force of workers. Ten thousand day-schools could be opened within a month if we had enough teachers and the money to support them. The Church of Christ has the opportunity of educating the next generation of Chinese. If neglected now the opportunity may never occur again, and the evangelization of China will be incomparably harder.

4. Medical work. China's millions, covered with diseases loathsome to the eye and painful to the sense, have begun to realize the efficacy of foreign medicine, and welcome the medical missionary to shop and home.

5. Literature. The desire for literature has grown to such an extent that every Christian press has more work than it can well do, and twice the number is needed, or the present plants should be strengthened and enlarged.

6. Work among women. While all that precedes refers as well to the work among women as among men, the degraded position of woman in Eastern lands makes the opportunity for her elevation all the more important. Fathers are sending their girls to our Christian schools in large numbers, and the women who go into the homes with the Gospel for women were never so welcome as now.

The greatest field in the world is white to the harvest. "Pray ye therefore the Lord of the harvest, that he would send forth laborer's into his harvest." Perhaps he will send you, or will ask you to help him send.

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## BABISM: A FAILURE—I

BY REV. S. G. WILSON, TABRIZ, PERSIA

Author of "Persian Life and Customs"

Babism, or Bahaim, proclaims itself a new revelation, and has been heralded by some as a great reform. What has it revealed either of truth or of law? What has it proposed or accomplished in the way of reform? An examination of Babism will show that neither as a revelation nor as a reform does it deserve a high place among the world's religions.

Theologically Babism is a chaos of Divine manifestation. It has developed and set forth certain doctrines of Shiahism—as, for example, that of the Imams—as manifestations of the Divine attributes and of the Mehti, and certain tenets of the Ismielis and Sufis as to the incarnation of the Divine Will or Reason. In the course of sixty years several claimants to the rank of manifestations or incarnations of God have risen among them. The original founder, Sayid Ali Mohammed (1844), was for three years only the Bab (or Door) of communication with the absent Imam. He then became the Imam Mehti or the Imam Hussain, then the *Nukta* or Point of Divine Unity, the center of the circle of existence. After his martyrdom in Tabriz, his

appointed successor was Subh-i-Azal or Hazreti Azal (the Dawn of Eternity, or the Lord, the Eternal). In his day there was a "chaos of Divine manifestations," viz., Hazreti Zahib and Janab-i-Azim and a number of others. Later (1864) Mirza Hussain Ali was "manifested" under the title of Baha-Ullah, the "Splendor of God," and supplanted his half-brother Azal, who has lately died in Cyprus. The rank assigned to Baha is evident from a remark made by one of his friends to me: "He is very God of very God, the everlasting Father." An enemy has said: "Baha is not content with being God, he must needs be a creator of Gods." Since he "ascended"—that is, left his mortal body (1892)—his son Abbas Effendi, not content with being "the Son of God"\* and with posing as the Master, Jesus, to Christians, and as the Imam Hussain to Shiah Moslems, is forcing a new schism by introducing a new revelation and announcing "I am the manifestation of God. My paps are full of the milk of Godhead; whoever will, let him come and suck freely." In these quickly succeeding dispensations, salvation—said to be—is by faith in the manifestation.

We are also asked to believe that the holy angels and prophets have come to earth. One of my acquaintances is the angel Gabriel, another is Abbas. Baha says: "Four prophets come with me," namely, his sons, of whom Abbas Effendi is Jesus, Mirza Mohammed Ali is Mohammed, and the other two are Abraham and Moses. Alas! that these prophets hate and curse each other. Alas! that "Gabriel" should be cursed and persecuted because he refuses to accept the latest emendations to the revelation.

#### A Kaleidoscope of Revelations

Of this new revelation it may be said, as Jacob said of his wages, "You have changed them seven times." Not only has the Bab altered his declaration regarding himself, but Subh-i-Azal made further changes. "In the hands of Baha," says Professor Browne, of Cambridge,† "Babism has undergone important modifications, and, indeed, has become almost a new religion." Abbas gives the kaleidoscope another whirl and puts many of the books of his father out of sight. For example, take their relation to Shiahism. The Bab in the *Beyan* declares "the substance of truth was confined to the Shiahs." Baha declared that the Shiahs were always heretics, but Abbas says the Shiahs were true till they gave the decree for the execution of the Bab; after that they became infidels.

The books of revelation succeed each other so rapidly as to be bewildering. The *Beyan* and many volumes of the Bab have long since been laid aside. Manuscript copies of it can be procured

\* See "Sacred Mysteries," p. 74. Chicago, 1902.

† Author of "The Episode of the Bab" and "The New History," and a special authority on Babism. The quotations of this article and citations of historical facts are mostly from Professor Browne's translations.



only at a high price and in expurgated recensions. Baha wrote many books, and a number of them were printed in Bombay. Now all, except the "Ketab-i-Akdas," are let alone, and their reading is not specially recommended. It is rumored that Abbas is now preparing a new revelation for his followers. This will probably be adapted for exportation into the United States!

The Bahais profess to receive the previous Scriptures, the Old and New Testaments, and the Koran. They are very familiar with them, but use a system of allegorical interpretation whereby they can be made to mean anything. Thus, the day of resurrection is interpreted as the day in which a founder of a new dispensation was manifested. The resurrection of Jesus is called the time when the mission of Mohammed



ABBAS EFFENDI

(Gusn-i-Azam) or Abdul-Baha. By Persian Babists he is looked upon as an incarnation of Hussian, and by American followers as Christ returned to earth



MIRZA MOHAMMED ALI

(Gusn-i-Akbar), a younger son of Baha U'llah, who maintains his father's supremacy

began. The prophecy that Christ will "come in the clouds" is interpreted to refer to His humanity, which conceals His divinity as in a cloud.

What the Bahais believe about the future life is a puzzle. I have asked several men who have known the Bahai manifestations, and who have read their revelations, and one said: "In the last analysis they reject the future life." Another said: "They believe in the transmigration of souls." A fervent Bahais of the old school said: "We believe in a future state so unthinkably ecstatic that if its joys were now revealed to men they would commit suicide to hasten their entrance into it."

The subject remains obscure to

European investigators. After twenty years of questioning them, I believe they have no definite teachings on the subject. Some believe

in a future paradise, others in "rijat," or return, to earth as men. Certain it is, however, that they reject the doctrine of the resurrection of the body and of the day of judgment.

Babism not only does not claim for its founders the power to work miracles, but they reject those of Christ and of the prophets. One of their preachers strenuously argued with me that Christ did not give sight to physical eyes, but simply opened the eyes of their understanding. He did not raise the dead, but simply "awakened the dormant spiritualities of mankind." A section of the *Tarikh-i-Jadid* is devoted to the denial and refutation of miracles. A blind man in Teheran sent to Baha, praying that his eyes might be opened. He received answer that it was for the glory of God that he remain blind. The Bab, at his examination in Tabriz, was asked to restore the sick Mohammed Shah to health. He replied: "It is not in my power, but I can write two thousand verses a day. Who else can do that?" Thus he appealed not simply to the quality of his poetry, as did Mohammed, but also to its quantity as a proof of his manifestation. He is said to have composed a million verses, but critics find them faulty in style and grammar, and painfully obscure. In like manner manes, in old times, painted pictures in his book, and appealed to them as a proof of his inspiration.

#### Nineteen the Sacred Number

This new dispensation makes much of the symbolism of numbers, especially of the number 19, which is the sum of the numerical value of the letters of the Arabic word *vahid* (unity), and is also the number of letters in "*Bism ullah ir-rahman ir rahim*" (In the name of God, the compassionate, the merciful). Had the founder been content with making a new alphabet of 19 letters, and a new script which nobody uses, and with choosing 19 chief disciples, whom he named by the 19 letters, and with dividing the new revelation into 19 books of 19 chapters each, we should have regarded it all as a harmless fancy; but when he builds the calendar on this number, it makes us certain that the God of Babism is not the God of Nature. A month of 19 days corresponds to nothing in heaven above or on the earth beneath, and 19 such months still leave four or five intercalary days to make up the solar year. Nineteen new names are revealed for these days, each being an attribute of God, the same serving for the months. A sacred cycle is 19 years, after which period the furniture of every house should be renewed. According to this rule, I saw a strict Bahai dispose of a carpet softened with age and buy a new one with glaring colors. The year is made to begin with the vernal equinox, in accordance with the sensible habit of the fire-worshippers, and from this date the Bab and Baha both fix their manifestations. Lately the number 9 (the sum of the letters of Baha) is being treated as more sacred than the number 19.

Such are some of the doctrines and peculiar ideas of the Bahais. Where is their superiority over Christianity or Islam? In what are they even original, and where is their utility? The number 19 was already regarded as the number of the Divine Unity by the Persian mystics, and especially by Sheiph Muhiyyu-i-Din, a Sufi teacher of the twelfth century. The Zoroastrians had named the months for the angels. The titles, "Bab" (Door) and "Baha" (Light)—have been frequently used. Not to speak of Him who said "I am the door" and "I am the light of the world," there are four celebrated Babs of the Imam Mehti in Shiah history, and a pseudo Bab was put to death in the tenth century. The symbolism and incarnations, or manifestations, are nothing new in Persia. They are found among the Ismielis, Assassins, Ali-Allahis, and others. The veiled prophet Mukanna and Babak and numerous pretenders have declared themselves God. Persia never lacks for an incarnation or two.

One of these, of the Ali-Allahi sect, arrived in Tabriz some years ago, and made an appointment to visit me at three o'clock in the afternoon. My samovar was set to boiling, and I awaited his arrival. But he failed to keep his engagement because the governor-general, the Amir-i-Nizam, heard of his presence in the city, and this God fled, forgetting to send word that he could not fulfil his engagement. The Mutazilites rejected miracles, and some of them taught, as do the Ali-Allahis, the transmigration of souls. In the denial of the resurrection the Bahais have many predecessors. The Persian Mani, the founder of Manicheism, announced his mission at the age of twenty-four, as the Bab did, and on the Festival of Noruzako he invented a new script and named his books after the letters of the alphabet; he also objected to miracles. Thus, Babi ideas have no more a claim to originality than to truth.

#### Babism's Ritualistic Spirit

If we turn from doctrines to rites and ceremonies, we do not see any adequate reform of Moslem ceremonial law. The outward forms, such as prayer, fasting, pilgrimage, circumcision, etc., were explained allegorically by the Bab, but Baha has laid down a ritual on the same old lines. In most ceremonies there is only a slight modification, but no essential difference, from Islam. Like other Oriental religions, it prescribes rules and minute regulations, instead of stating principles of worship like Christianity and leaving their application to the believing conscience.

Babism appoints three times a day for prayer with 9 *Rakas* (sections) instead of the five times a day of Islam with 17 *Rakas*. There are no public prayers, and no prayers at funerals. In Islam devotion is a strong point, formalism is its weakness. Babism lessens the amount of devotion, without getting rid of the formalism. The Bahais wash the hands only before prayers, not the arms and

feet, as Moslems do. The Moslem rosary has 100 beads, the Bahai only 95 ( $19 \times 5$ ). On rising the Bahai should say "*Allaho Abha*" (God of lights, the title of Baha) 95 times, hoping to be heard for his vain repetitions. The same words are prescribed to be said on beginning a meal or any business, or as a greeting, just as the Moslem says "*Bism 'ullah*" (In the name of God), or "*Salaam alakum*" (Peace be to you). A prayer is also prescribed to be said at the time of washing the hands and face.

As a fast, Babism substitutes the last month of their year, named Ala, of 19 days, for the 30 days of Ramazan. As Christians have carnival week before Lent, following by Easter rejoicings, and Moslems have the Oruj Bayram, so the Bahais have five days of feasting before the fast, and Noruz following. Noruz is consecrated, and its ceremonies prescribed with religious sanctions. The ordinance of fasting says: "Thus ordaineth the Lord of men: abstain from eating and drinking from dawn to sundown." This abstinence includes smoking, as among Moslems. The same exceptions are made as in the Koran—that the traveler, the sick, and pregnant or nursing women are excused. The question naturally arises: if obligatory fasting is good, why reduce the time from 30 days to 19; if reform is the watchword, why not have the liberty of the Gospel?

Pilgrimage is retained in this so-called new revelation, and its devotees are encouraged to seek a local sanctuary. *Accho* (Aere), in Syria, by an undesigned ordering of the Sultan of Turkey, becomes the shrine. Here Baha was in exile, and is buried, and his tomb, I understand, is in the custody of Mirza Mohammed Ali, a younger brother and rival of Abbas Effendi. Hence the latter, not to be behind in this, has transferred to Aceho, under his own charge, the body of the Bab, which was thrown to the dogs in Tabriz, and afterward carried to Teheran and buried there for more than half a century. Besides Aceho and the various mashads or martyr-places, the Bab's house in Shiraz and Baha's in Bagdad, as the places of their manifestations, are held sacred.

#### Babism and Woman

Let us pass to the test question of how Bahatism treats women. It is not great praise to say that in this there is an advance on Mohammedanism, tho it is far behind Christianity. I have seen no evidence that Babi doctrine teaches communism of wives. Incidents leading to this conclusion may doubtless be credited to the sinners among the Babis. Babism forbids temporary marriage and concubinage and polygamy, which are allowed by Shiah. It allows bigamy, however.

Baha had two wives at one time, by each of which he had children. When Abbas' mother died, he again joined a "partner" to his remaining wife, thus being a bigamist twice over. The "branches" (brothers) who are now quarreling are from different mothers. Marriage

among Bahais is on a low Oriental plane. Divorce is allowed at the option of the husband, even for frivolous causes, such as a quarrel. The parties are recommended not to marry inside of a year, that, if possible, their hearts may be reconciled. The dowry of the divorced wife is a mere pittance of 19 miscals of gold (about \$50) in the city, and 19 miscals of silver (\$2.00) in villages. If the husband leaves home and neglects to send word or means of support to his wife for *one* year, she is free to marry another man. Early marriages are discountenanced.

Women are secluded in the harems and from the society of men, as among ordinary Moslems. The historic case of Kurrat-ul-Ayn, of Kasrin, is a solitary exception. She has had no successors. Even she ordinarily delivered her lectures from behind a screen, and only occasionally let her veil fall aside in the presence of men when carried away by her enthusiasm. Bahais do not seem to approve of her conduct. Several Bahai families with whom I am acquainted are allowing their daughters to grow up without learning to read, tho the fathers are teachers and are educating their sons.

Bahaism, from this view of its doctrines and rites, appears to be simply a Mohammedan sect, with no special superiority to other Mohammedan sects of past ages.

(*To be concluded*)

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## A NEW SECT IN INDIA

BY J. MURRAY MITCHELL, LL.D.

Author of "Hinduism. Past and Present"

"*Vides tumultum indies tumultuosius tumultuentem.*" So said Luther in quaint but vigorous Latinity, when his hot battle with Rome was threatening to become still hotter. Even so may we now say regarding evangelistic work in the mission field of the East.

There is at present a great and growing restlessness among the followers of the chief Oriental religions. Even Buddhism, which seemed until of late quite asleep, is, in Ceylon at least, arming in self-defense. Still more distinctly is Hinduism awaking. We have the Brahmo-Somaj in its various branches and offshoots, and the newer and more active Arya-Somaj. We have also a new departure in the case of those, not few in number, who seek a purified religion, but who for the most part hold that they can sit at the feet of Christ, drinking in His precious teaching, and yet remain in the Hindu religion. "Come out, and be ye separate." This is, to a Hindu, perhaps, the most startling of all the Divine commands. Mohammedanism is not less agitated than Hinduism. The Babi sect in Persia is by no means extinct, altho for a time it seemed as if the creed had been quenched in blood.

In Northern India there has sprung up, of late years, a remarkable movement which has gone on steadily extending—at least, in the extreme northwest. In this paper we restrict ourselves to a notice of this sect.

The leader is Ghulam Ahmad, chief of the village of Qadian, in the Punjab. He is a man of considerable education, and generally receives the designation of "Mirza." He is about sixty-five years old, but is still full of activity, both bodily and mentally. His family has been noted for its attachment to the British government, and during the mutiny of 1867 his father and elder brother did valuable service in its suppression. The Mirza has been known as a religious teacher for at least twenty years, but of late he has pushed himself forward more energetically than ever.

His surname is Ahmad. This word has the same meaning as Mohammed, and the coincidence has probably had an influence on the Mirza. He calls the sect which he has founded the Ahmadiyyah—after his own name.

Altho Ghulam Ahmad never mentions the name of Mohammed without invoking the blessing of God upon him, yet on very important points he abandons the doctrine of the Koran, and in the eyes of a true Moslem is no more than a pestilent heretic. He has had many disputations with mollahs and manlavis, and in any Mohammedan state would speedily lose his head. In regard to Christ, he flatly contradicts the Koran in many points. The Koran itself unhappily denies that Christ was crucified, maintaining that he was taken up into heaven without dying; but its language regarding Him is always in the highest degree respectful. Very, very different, in many instances, is that of the Mirza. He denies Christ's power, His wisdom, and even His moral perfection. His divinity the Mirza passionately rejects. He admits that He was crucified, but maintains that He did not die, but after the crucifixion was restored to life by the use of a wonderful medicine. He says that Christ then traveled to the East, and finally died in Kashmir, where His grave can still be seen! To a Mohammedan, even as to a Christian, all this is gross heresy.

Mohammed said that before the end of the world a truly remarkable prophet called the "Mahdi" would appear, and that finally the Messiah would descend from heaven and come to the help of the Mahdi, overwhelming all opposition. The expectation of the Mahdi's coming is deeply implanted in the Moslem mind, and the great political movements of the world have only increased the hope. We have had already several self-styled Mahdis—the one who perished at Omdurman perhaps the most remarkable, and others are doubtless still to follow. The Mirza maintains that he, and he alone, is the true Mahdi; but he adds that he is also the expected Messiah. He does not mean that he is *in propria persona* the literal Christ, but he affirms that he

is Messiah in the sense that John the Baptist was Elijah—that is, he comes in the spirit and power of Elijah.

But, it will be asked, what proof can the man give in support of his amazing pretensions? He sometimes quotes the Christian Scriptures in their support. We shall give no examples. We have no heart to repeat his shocking misrenderings and misunderstandings of sacred texts. But he professes to have various proofs. One of these is his prophetic gift. He foretells; he foretells sometimes good and sometimes evil. In many cases he has predicted the early death of individuals obnoxious to him, but as his anticipations have sometimes proved false his ingenuity has been sorely taxed to show how he had mistaken the Divine will. He has also predicted blessings as about to descend on the heads of his favorites. In particular, he has foretold the birth of sons; but when daughters came instead, and the disappointed father's disgust was great, the Mirza, clever as he is, was perplexed, and we may suppose that he has now become more chary in his vaticinations.

The Mirza vehemently assails the monogamy which Christianity enjoins. He does not seem to be aware that some other systems of belief—Zoroastrianism, for example—restrict a man to one wife. He asserts that the practise of monogamy is the occasion of many fearful evils, and he points triumphantly to polygamy as practised by Hebrew saints of old. He also dwells with terrible earnestness on the fearful evils which he sees both in the Christian and the Moslem communities. In this he would have much sympathy from all true Christians, if the condemnation were not made in such tremendously sweeping terms. Thus he dwells on the drunkenness, the gambling, and the uncleanness which exist; and we have “great thoughts of heart” as we read his burning words. But, with characteristic rashness, he goes on to reason thus: Christ can not be alive, or He would never allow His religion to sink so low. The argument is naught; but alas! that this man should have been able to employ it!

The Christians in the Punjab are discussing the question: Is the Mirza a conscious imposter, or does he really believe in himself? Or is he insane? So far as we can see, he does believe in himself; but no man could speak and act as he does unless he were partially insane.

Meanwhile, his efforts to propagate his creed are earnest and incessant. He has a press at Qadian, and he publishes in Arabic or English a vast number of books and tracts. Here on our table, for example, are a good many numbers of a monthly magazine in English, extending to full forty pages 8vo, which is called the *Review of Religions*. His thirst for notoriety seems insatiable. He is anxious that his claims should be acknowledged in America; and it is said he has challenged, or is about to challenge, Dr. Dowie, of Chicago, to a discussion. A singular form it would be of the immemorial struggle between East

and West. Dares would beat Entellus black and blue, and so would Entellus, Dares. They would demolish each other. So far well; but, on the whole, the spectacle would not be edifying; and as Dr. Dowie seems the less mad of the two, he will probably refuse the challenge.

What is to be the final issue of the movement? It has done harm; how long will it continue to do so? Dr. Griswold, of the Forman College, Lahore—whose very useful tract lies on our table—believes that in all India the followers of the new sect may amount to about ten thousand, including men, women, and children. The leader himself would rate them at a much higher figure.

The Mirza is about sixty-five years of age. He may live for ten years—perhaps more. When he dies, what then? His claims are at once exploded, his name becomes a byword, and the movement collapses. What will become of his followers? Probably some will return to Islam. Dr. Griswold, however, informs us that, among those who were at one time under the Mirza's influence, several have found their way into Christianity. That transition will be far more easily made when this extraordinary man is finally dead and gone.

Only one word more. In these perilous times, when false prophets are so eager in spreading abroad destructive error, what is the duty of the Church of Christ? Surely a new departure is needed—fresh energy and effort in proclaiming Christ. When, when will the Church lay to heart the great words: "Preach the Gospel to every creature"?

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## A CHURCH WITH A MISSION TO THE NEGLECTED

BY J. TAYLOR HAMILTON, D.D., HERRNHUT, GERMANY

Member of the Moravian Mission Board, and author of "A History of Moravian Missions"

When the University of Prague ranked after Paris, Oxford, and Bologna, then Bohemia and Moravia were lands of larger significance than now. It was in that era, in 1457, that certain followers of John Hus, weary of the appeal to arms, sought opportunity to live out the principles of their national reformer in the quiet of obscurity, content to ignore the political issues for which their compatriots had been contending. Tho their pious aims involved a practical break with Rome, King Podiebrad was at first disposed to toleration, for the land needed rest, and toleration at first suited the crafty primate-elect Rokycana. Thus the Unity of the Brethren was enabled to perfect its organization. In 1467 Stephen, a bishop of the Austrian Waldenses, imparted episcopal consecration to certain ministers of the Brethren at the request of their synod, and they steadily gained in numbers through the attractive power of unfeigned piety, simplicity of Scriptural doctrine, and fidelity of discipline.

Prior to this the king and the archbishop had already changed front. Gregory, a nephew of the latter and a leader of the Brethren,



had been stretched on the rack in Prague. Now arrests became frequent, and conventicles were inhibited. With the closing of their churches, the Brethren betook themselves to the forests—even in the depth of winter, the last man in parties that sought the rendezvous dragging after him a branch to obliterate their footprints in the snow. Under following sovereigns persecutions were repeatedly inaugurated. The periods of respite were brief. Yet the Brethren persisted—nay, they thrived. Men and women of rank became identified with them. Gindely, a Roman Catholic historian, with reference to this period writes: “The Brethren hung together like an unbroken chain, from the royal palace to the humblest cottage.” Moreover, after the promulgation of the Edict of St. James, in 1508, which aimed at their utter extinction, God interposed so markedly, bringing their foremost persecutors to an untimely and violent end, that the saying arose: “Is any one weary of life? Let him lay his hand upon the Picards”—*i.e.*, the Bohemian-Moravian Brethren.

#### Growth of the Moravian Church

Thus originated in what are now Austrian lands an evangelical Church of German and Slavonian stock, whose history was to be broadly comparable to that of the Lollards, the Huguenots, the Waldenses, and the Salzburger, tho possessing distinctive features of its own. By the year 1517 it numbered more than four hundred parishes, with a membership of from one hundred and fifty thousand to two hundred thousand souls. Noble families like those of Kostka, Pernstein, Krajek, Waldstein (Wallenstein), Sternberg, Zerotin, Boskowie, and Kaunitz, took pleasure in placing financial resources at its disposal. The product of its presses testified to the diligence and scholarly ability of its clergy. Of the sixty works of importance published in Bohemia during the years 1500 to 1510, at least fifty were published by the Brethren.

Meanwhile they sought to fraternize with evangelicals everywhere. Waldenses from Brandenburg entered into correspondence with their Executive Council, and, subsequently migrating to Moravia, joined them to the number of several hundred. Two of their leaders as deputies visited the Waldenses of Italy and France, at Florence becoming sorrowful witnesses of the martyrdom of Savonarola. An intimate correspondence was afterward maintained with confessors in Italy and France.

Naturally they followed with keen interest the movement in Wittenberg, and welcomed with gladness the light kindled there, and in Strasburg, and in Geneva. Frequent deputations were sent from Bohemia to Luther and Bucer and Calvin and their coadjutors. Friendly relations were established. Luther consented to write a Preface for the German translation of their Confession of Faith of 1532,

printed in Wittenberg in 1533, and similarly prepared the Preface for their Confession and Apology, which appeared at Wittenberg in 1538. The Strasburg reformers, Calvin then sojourning in that city, displayed special friendliness to the deputy who visited them in 1540, and on his return to the special sphere of his labors the Genevan embodied in his discipline features which he had admired in that of the Bohemian-Moravian Brethren.

But dark days supervened for this Church, devoid as it was of legal status in the lands of its origin, owing its safety, indeed, largely to the independent jurisdiction enjoyed by its nobles in virtue of their feudal prerogatives. The disastrous issue of the Smalcaldic War furnished King Ferdinand I., their bitter enemy, with the pretext he desired. During the war a league had been formed, having in view religious liberty, the rights of the aristocracy, and a diminution of the royal power. The disaster at Mühlberg left these confederates at the mercy of their king. Some were condemned to death, others were stripped of their estates. Leitomischl, the chief seat of the Brethren, and Turnau, Reichenberg, and Brandeis on the Elbe, other important centers of their work, were transferred from the dominion of nobles favorably disposed, and became property of the crown—to suffer accordingly. A royal edict interdicted the worship of the Brethren. Confiscations, fines, and ill treatment drove many into exile, Prussia and Poland in particular being sought by the refugees. By a dastardly treacherous scheme the person of Bishop John Augusta, who stood at the head of the Executive Council of the Brethren, was seized. For sixteen years he languished in prison under particularly cruel treatment, being several times subjected to exquisite torture.

Persecution spread the Church instead of suppressing it. Where the exiles gathered, especially in Poland, new centers of influence arose. Polish magnates, after conversion, extended to them powerful protection. Thus a third province of the Brethren's Church came into existence, and the Brethren became a factor in the religious development of the Polish kingdom. Here they sought to foster unity among Protestants, and an approach to federation was achieved at the Synod of Sandomir in 1570. With the Reformed they stood in close fellowship.

Meantime the accession of Maximilian II., in 1564, aroused new hopes in the Bohemian and Moravian branches of the *Unitas Fratrum*. But his was a vacillating course, and their hopes failed of realization. Yet the Brethren remained steadfast in the fulfilment of their calling, steadily gaining in numbers and in influence, and in 1593 giving to their country the literary work which constitutes their most enduring memorial—the Kralitz Bible, translated from the original tongues of Holy Writ, and still the standard Bible for Bohemia. Not until the Bohemian Charter was wrested from Rudolph II., in 1609, did their

Church obtain a legal status. Bohemia was now overwhelmingly evangelical, not more than one-tenth of the population adhering to the faith and practise of Rome. But the counter-reformation had been set on foot. Jesuit influence was already fermenting. Rudolph's successor, Matthias, was encouraged to ignore the rights of the Evangelicals. He foisted upon the Diet as King of Bohemia his cousin, Ferdinand of Styria, who when but twenty years of age had vowed in the Chapel of the Virgin, at Loretto, to extirpate Protestantism throughout his hereditary dominions, and had kept that vow. Repeated violations of the charter followed. Inevitable revolution came to a head with the hurling of Ferdinand's viceroys from the windows of the council-room of the Hradschin at Prague. Then followed the ill-advised election of Frederick of the Palatinate, Bohemia's "winter king." The awful catastrophe of the Thirty Years' War was precipitated upon the German Empire.

After the defeat of the Evangelicals on the White Mountain, three miles west of Prague, in November, 1620, Bohemia lay at the mercy of Ferdinand II., and his mercy was implacable severity itself. A systematic uprooting of Protestantism in Bohemia and Moravia, which has its parallel only in the story of the Huguenots, together with the miseries of the war, reduced the population of Bohemia from about three millions to about eight hundred thousand. Moravia suffered similarly. Industry and enterprise were blighted for centuries. The national life suffered degeneration. By the operation of the dragoonade, confiscation, and banishment, Protestantism seemed to have been suppressed. When the Treaty of Westphalia made provision for the Evangelicals of the empire in general, Bohemia and Moravia were left unconditionally in the hands of Ferdinand III., a man after his father's own heart.

This outcome was a terrible blow to the exiles, who had hoped against hope that some day their fatherland might accord them a welcome. It almost broke the heart of Amos Comenius, now their leading bishop. Their chief seat at this time was the town of Lissa, in Poland. Nor was this the end of sorrows. In 1656 Lissa, which had been occupied by the Swedes, was taken and burned by the Polish confederates. After the loss of their ecclesiastical center, the Brethren, even more than other Protestants, were made to feel the heavy hand of General Czarniecki. Their ministers were subjected to cruel tortures. Thousands of their members fled—to Silesia, Saxony, Brandenburg, and Holland. Tho Lissa rose from its ashes, and altho their episcopate was maintained in hope against hope, their Polish and Prussian congregations for the most part gradually lost denominational identity, being merged with those of the Reformed. Only a few survived to the eighteenth century—chiefly in Poscn.

However, the counter-reformation had not absolutely eradicated

this church of reformers before the reformation in Bohemia and Moravia. A "hidden seed" survived, consisting of such who cherished the writings of Hus and of Comenius, and who secretly perpetuated the memory of their fathers by holding conventicles and implanting in their children loyalty to the Bohemian Bible. Their number, like that of the faithful in Israel who refused to bow the knee to Baal, in fact exceeded the common estimate. For when, in 1783, Joseph II. issued his Edict of Toleration, granting religious liberty under certain restrictions, one hundred and fifty thousand Bohemians and Moravians came forward, desirous to be known as members of the *Unitas Fratrum*. These, however, were by special decree excluded from the benefits of the edict. Not until 1880 were spiritual sons of Luke, of Prague, and Augusta and Blahoslav and Comenius granted liberty of worship in Austrian lands.

Meanwhile, in the providence of God, a wonderful provision had been made whereby a remnant of this persecuted Church might fulfil its special calling in a manner serviceable to Christendom.

#### Christian David and Count Zinzendorf

During the latter part of the second and early in the third decade of the eighteenth century a powerful revival of religion was experienced by the families of descendants of the Brethren in a group of villages of Moravia known as *The Kuhländel*. It was precisely for the "hidden seed" of this portion of Moravia that Comenius had prepared a catechism, which formed one of his last literary works, in the hope of thereby promoting the fulfilment of his own fervent prayers for the resuscitation of his Church. The chief human agent in this revival was Christian David, a converted Roman Catholic carpenter, who had found a home in Silesia, but who repeatedly risked imprisonment and worse, in order to minister to his own countrymen in Moravia. Priestly tyranny applied the argument of the dungeon and of fines, but in vain. Yet altho the renewed life was not to be suppressed, it longed for free expression.

At this juncture Christian David met the pious young Count Zinzendorf, who, on attaining his majority, with the acquisition of a landed estate in Saxony, desired to effect a work in Upper Lusatia patterned after that of Francke and his associates in Halle. These plans of the young nobleman were, however, providentially diverted. In response to the pleas of the evangelist, he promised a temporary asylum to religious refugees from Moravia. Of this offer the family the Neissers, a party of ten in all, first availed themselves at Whitsuntide, 1722. Fleeing on foot, under cover of night, to elude the vigilance of their oppressors, they reached Saxony in safety. Their new home was reared beside the highway from Löbau to Zittau, when it passed through what was then an unimproved wilderness forming

part of Zinzendorf's estate. During the ensuing years several hundred of their awakened compatriots joined them, abandoning the comforts of a modest competence and remunerative occupations for conscience' sake. Their incipient town received the name of Herrnhut (The Lord's Watch). Hither many earnest men and women were also attracted from various parts of Germany, adherents of various creeds, but alike seekers after righteousness. Meanwhile the pious aims of their patron were thwarted. On the other hand, the responsibility he recognized in relation to his new vassals, and the pain he felt at the disagreements which arose in regard to faith and discipline, by reason of the diverse elements which met in the population of Herrnhut, led him to resign his office at the court in Dresden that he might devote himself wholly to the spiritual welfare of this people. Removing to Herrnhut during the first half of the year 1727, he devoted his time and energies wholly to this task. By laboring personally with individuals, he induced agreement to rules and regulations for the ordering of religious and municipal life. Much study was given to the Scriptures, especially the First Epistle of St. John. A spirit of fervent intercession characterized the early summer. Honest recognition of spiritual pride and of mutual lack of charity was followed by unfeigned self-humiliation and a drawing together of hearts. These experiences culminated in a gracious revival, whose climax was reached in a celebration of the Lord's Supper at Berthelsdorf on the 13th of August. Thenceforth the people of Herrnhut were a changed people. Descendants of the old Brethren's Church and representatives of other confessions were fused together in one spirit. Personal assurance of acceptance with God, through the atoning merits of the Redeemer, wrought a profound conviction in these men and women that their lives should be placed unreservedly at the Lord's disposal to work out His will. Zinzendorf came to realize that his life-work must be identified with them, that essentially the spirit of purposes cherished by him from childhood was meant of God to receive realization through the abandonment of his own plans for activity in conjunction with these people. His recognition of God's leading cost him exile, and involved the subordination of family life and of the private interests of his family, as well as the placing of his property, in addition to his time and talents, at the disposal of the Church.

#### Reaching Out Into Regions Beyond

It was impossible that a city set on a hill, as was Herrnhut, where all phases of life were dominated by a joyous religion—for cheerful, not ascetic, industry characterized the place—should remain hidden. Affiliations were established with those who longed after a betterment of religious life in various European lands, especially where Pietistic institutions had prepared the way. Student organizations in personal

touch with Herrnhut, especially at the University of Jena, deepened the significance of the movement set on foot by the flight of the exiles from Moravia. Moravian evangelists were welcomed in various lands, the more so because they aimed at promoting spiritual life without detaching any from membership in state churches. The work thus inaugurated yet remains an agency for incalculable good. Many more persons are to-day ministered to by the Diaspora missionaries of the Moravian Church on the Continent of Europe than are carried in the lists of its communicant members. Moreover, the reflex influence of this contact with and labor for other divisions of evangelical Christendom has caused the modern development of the Brethren's Unity to differ in various respects from the Unity as it existed before, altho its essential spirit remains very much the same.

With the Danish court, Count Zinzendorf stood in relations of personal intimacy. In the month after the culmination of the revival at Herrnhut he sent two Brethren to confer with pious members of that court, and on returning they brought with them a manuscript account of Egede's labors in Greenland. Even in his school days Zinzendorf had contemplated the inauguration of missions to the heathen. In February, 1728, a memorable day of prayer was characterized by intercessions for Turkey, Africa, Greenland, and Lapland. Twenty-six unmarried men thereupon made it an object of study how they should prepare for service among the heathen when the Lord's call came. The indication of His will was given in connection with Zinzendorf's visit to Copenhagen in 1731, to be present at the coronation of King Christian VI. Returning with the story of Hans Egede's comparative failure, and presenting the needs of the negro slaves in the West Indies, he powerfully moved the hearts of many in Herrnhut on July 23d. Next day two young men volunteered to go to the negroes, and their example was followed by that of two who volunteered for Greenland. In the event Leonard Dober and David Nitschmann set out for the West Indies on August 21, 1732, and Matthew and Christian Stach and Christian David left for Greenland on April 10, 1733.

#### Some Notable Features of Moravian Work

Within ten years from the sailing of the pioneers, Moravian missions had been attempted also in Dutch Guiana, Lapland, at the Cape of Good Hope, among the Christian slaves in Algeria, among the Samoyedes of Arctic Russia, and in Ceylon. And in 1735 pioneers were sent to the Indians of North America (Georgia). Not all these missions attained permanent success, but even in these years of experiment several features are exceedingly suggestive.

First, a revival of vital evangelical religion gave birth to the enterprise. The vitally evangelical is evangelistic in virtue of inner neces-

sity. With the restoration of the joy of salvation came an irresistible impulse to teach transgressors God's way. Herrnhut numbered about six hundred souls. Many of the people were very poor. The means of communication were meager. Nevertheless, obstacles were surmounted in God's name, in recognition of the obligation of the Savior's last commandment.

Second, the message they brought was a simple but comprehensive one—redemption through the atoning life and death of Jesus. Philosophizing was avoided. Details of confessional creed were not imposed. The love of God in Christ Jesus was magnified, with the



MORAVIAN MISSIONARY R. SCHNABEL AND SOME TIBETAN CHRISTIANS AT POO IN BASHAKR, INDIA

completeness of salvation and the obligation of manifesting grateful love to Him through obedience.

Where failure followed, in the third place, it was due rather to the opposition of nominal Christians and obstacles they placed in the way than to the heathen's lack of receptiveness or to the essential impracticability of missions.

Fourth, this was an uprising of ardent *young men* to meet their recognized obligation. Zinzendorf himself was only 32 years of age when he sent the pioneers; Dober was 26, Nitschmann, 35; Frederick Martin, Dober's successor in St. Thomas, 31; Matthew Stach, the first volunteer for Greenland, was only 20, and his companion, Frederick Böhnisch, 21. Christian Henry Rauch, who began the mission among the Mohicans of New York in 1740, was 22. Spangenberg was 34 when he led the colony to Georgia. George Schmidt, the first to carry

the Gospel to the Hottentots, was only 27, tho he had spent six years in an Austrian dungeon for conscience' sake.

Fifth, the majority of the pioneers were *Moravians* by birth. It was the "witness spirit," brought from lands of martyrdom and persecution, that gave impetus and persistence to the movement. It is impossible to resist the conviction that God had wonderfully preserved and brought forth a remnant of the old evangelical Church of Reformers before the Reformation, and had then endowed them with renewed life from on high, for the express purpose of recalling Christendom to a sense of its obligation to carry out the last command of the Lord Jesus Christ. The Moravian Church must be a missionary church. It has no option here, and finds no merit in recognizing the law of its existence.

Indeed, to its missions it owes its perpetuation as a distinct denomination in respect to its outward as well as its inner life. The success of its missionaries in the West Indies confronted it with the problem of securing a ministry whose status others would recognize as conferring upon them the right to administer the sacraments to converts and perform other ministerial functions. Herrnhut itself had not yet been wholly separated from the Berthelsdorf parish of the State Church of Saxony, tho its lay elders preached and exhorted and administered discipline. In 1735 the difficulty was obviated by the voluntary transfer of the episcopate of the old Church of the Bohemian Moravian Brethren, which survived in the persons of Daniel Ernest Jablonski, court preacher at Berlin, and Christian Sitkovius, of Thorn, Superintendent of the United Reformed and Brethren's congregations in Poland. Jablonski had been watching the rise of Herrnhut with interest, and for a number of years had been in personal touch with the Moravians there. Satisfied that they were representatives of what had been best in the old Church, with the consent of Sitkovius he consecrated David Nitschmann, Dober's companion, to be bishop—primarily for the missions. Two years later Zinzendorf—who had already been admitted to Lutheran orders, after advising with the King of Prussia, whose theological examiners closely scrutinized the count's theology, and expressed their approval, and after conferring with Archbishop Potter, of Canterbury, who cordially advised the step—was himself consecrated a second bishop by Jablonski and Nitschmann, with the approval of Sitkovius.

During the fourth and fifth decades of the eighteenth century the Moravian Church, as it came to be popularly known and was denominated in the Act of Parliament of 1749, which recognized it as an ancient Protestant and Episcopalian Church, fully established itself in England, Ireland, Wales, and the American colonies, Bethlehem in Pennsylvania becoming the headquarters for the latter. Scotland became a field of operations at a slightly later date. In the colonies



prior to 1756 Moravian evangelists effected affiliations with earnest men and women in Rhode Island, New York, New Jersey, Pennsylvania, Maryland, North Carolina, and Georgia. Indeed, scarcely a colony was overlooked in their itinerations. Yet the establishment of the denomination as such was avoided rather than sought. As on the Continent of Europe, so among English-speaking peoples, ministrations were freely rendered for the promotion of spiritual life among existing denominations, not for the spread of a new sect, and in America the conversion of the heathen Indians afforded peculiar scope for the expenditure of energies. Successfully inaugurated at Sheko-



A MORAVIAN MISSION HOUSE AT RUNGWE, EAST AFRICA

meko, on the confines of New York and Connecticut, near the Stissik hills, in 1740, the Indian mission, tho repeatedly thwarted by the opposition of whites, nominally Christians, and tho sadly hampered by the wars of the late colonial period and by the great struggle for Independence, prospered in Pennsylvania and in Ohio, and demonstrated the capacity of Delawares, Mohicans, and kindred tribes for Christian civilization, until in the closing operations of the war the deportation of the converts from their villages along the Tuscarawas by the British, and the massacre in cold blood of a remnant of the peaceable people of Gnadenhütten by American rangers, in 1782, gave a fatal blow to the undertaking. It survived, indeed, but never regained its former proportions, however persistently efforts were renewed at various points.

Meanwhile, Zinzendorf's decree of banishment was revoked in 1747. In 1755 he returned to Saxony, to make his permanent home at Berthelsdorf. Even in the darkest days, when the purposes actuating himself and his brethren had been most completely misunderstood, and in consequence had drawn down upon him and them obloquy and derision and something akin to persecution, he had unfalteringly persisted in what he knew to be his calling—the heralding of his Lord's free grace and the efficacy of His all-availing atonement. Repeated failures of plans here and there could not dampen his zeal, nor that of his Moravian coadjutors—men of indomitable persistence.

He and they suffered providential developments to shape their policy. While a lad at school, in founding his "Order of the Grain

of Mustard Seed," Zinzendorf had covenanted with like-minded comrades in after life to labor for the conversion of the heathen, *and especially in behalf of those for whom no one else cared*. Nevertheless, when shaping the missionary policy of his Moravian Brethren, he did not remain blind to the strategic value of gaining a foothold for missions among the more advanced races of heathenism. His acute perception early recognized the desirability of winning China and India and Persia for Christ, and accordingly he made efforts to establish missions in those great realms. Egypt and Turkey attracted him, and more than one negotiation was set on foot in Constantinople, and missionaries went to Egypt. But the fulness of time had not come for those lands. On the contrary, as a rule success attended the inauguration of efforts in behalf of the most degraded and neglected. So it came to pass that when Zinzendorf died, in 1760, successful missions were in operation in Greenland, among the Indians of North America, among the negro slaves of the Danish and English West Indian Islands, along the Rio de Berbice in Guiana, South America, and in various parts of the Dutch colony of Surinam. Schmidt's mission to the Hottentots had been fruitful, but had been prematurely brought to a close by white opposition.

Since Zinzendorf's death the experience of the Moravian Church has intensified this conviction of her specific calling as a missionary Church, to minister to those whom others would otherwise neglect or pass by. Meanwhile it is fully realized that this is not the part of worldly wisdom, and that in various respects, especially in connection with the development of the native church and its achievement of self-support in men and means, this apprehension of a providentially assigned duty involves peculiar difficulties. It imposes a financial burden which would be entirely beyond the strength of the Moravian Church did it stand alone, or did it receive assistance only from those associated with it in the Diaspora circles of the state churches in Europe. It compels members of the Moravian Church to recognize that their missions must remain in the highest sense a work of faith. That faith God has never put to shame.

Repeatedly heavy deficits have marked the annual closing of accounts, but after a while supplies came in. During the Napoleonic wars the home congregations were sorely impoverished. Then friends in England of every Christian name came forward and voluntarily organized "The London Association in Aid of Moravian Missions," which still maintains its marvelously liberal activity, contributing \$475,000 during the ten years preceding 1899. Repeatedly unexpected legacies have been received from friends identified with other households of faith, coupled with conditions like the following: no contraction, no retrogression, for *new* work, for the erection of outposts into permanent stations. The very large bequest of the late Mr. J. T.

Mortoni, of London, for example, which is now becoming available in annual instalments, was designed for the last named of these purposes.

Up to the year 1900 the Moravian Church had sent out 2,604 missionaries, male and female, exclusive of a number of men dispatched in connection with the management of trades and industries undertaken for the support of the work. Since the commencement of operations, in 1732, attempts have proven unsuccessful, or after partial success have been suspended in the following fields: Lapland, among the Samoyedes, among the Calmucks, China, Persia, the East Indies, Egypt, Abyssinia, Algiers, and the Guinea coast of Africa—almost all of these suspensions dating back to the eighteenth century. During the summer of 1900, by exceedingly amicable negotiations, the transfer of the Moravian missions in Greenland to the Danish Lutheran Church was effected, in order that thus a homogeneous native Christian church might develop the fullest measure of self-support. By a similar process the Moravian Church had a few years before taken over from the London Missionary Society its enterprise in the German colony of East Central Africa.

#### The Moravian Mission Fields

At present the operations of the Moravians are carried on in Labrador, Alaska, among the Indians of North America and the negroes of the West Indies, in Nicaragua (the Mosquito Coast), Demerara, Surinam, Cape Colony, Kaffraria, German East Equatorial Africa, Australia (Victoria and Queensland), and among the Tibetan-speaking peoples of the Western Himalayas. Besides, a Home for Lepers is maintained near Jerusalem, its management, however, being administered by a Board distinct from that which directs the affairs of the missions. The latest published statistics give the number of missionaries in the field—exclusive of members of the Board, secretaries, financial agents, etc., and those engaged in the Home for Lepers—as 397, with 47 ordained native ministers and assistant ministers. Communicant members of the first grade, and not under discipline, number 32,028, the total membership, reckoning in the children of communicants, the adult catechumens, and those temporarily under discipline, is reported as 96,877—and it may be added that the methods of keeping church registers are exact. Attention is everywhere paid to education, 234 day-schools being maintained, with 23,998 scholars in charge of 524 teachers. Sunday-schools are conducted as a matter of course. Normal schools exist in four mission provinces, and theological seminaries are maintained in Antigua and Kaffraria.

It is recognized that while the immediate aim of all Gospel preaching is to reach the individual, the ultimate object of the evangeliza-

tion of the heathen is to so affect the national life that it may come under the sway of Christian faith. Hence the formation of independent, self-supporting congregations is sought, administering discipline for themselves, and served by men of the native race. As a step toward this goal, the members are at an early stage urged to assist in the management of the spiritual and temporal affairs of the congregations by electing officers from their own number, and are taught to act as elders, teachers, and voluntary evangelists, assistants to the missionary. In the erection of its missions into self-dependent churches, the Moravian Church has to face peculiar difficulties inherent in the racial peculiarities of her converts. In some fields she is ministering beside the death-bed of a race slowly tending to extinction. Everywhere the native pastor must prove superior to his moral and mental environment, but must, nevertheless, so identify himself with those to whom he ministers as to remain in the truest sense a man of the people. Even where the requisite moral and mental endowments can be found, it is not surprising if heredity has failed to endow him with precision and system of method so essential for the administrative functions of the pastorate and for successful leadership. In the West Indies a measure of success has been attained in this respect. Certain of the native traits of the Kaffirs also hold out prospects of a happy solution of the problem in their land. Yet everywhere patience is demanded on the part of the home Church.

Moravian missionaries are drawn from any of the four provinces of the Moravian Church on the Continent of Europe, in Britain, or in the United States, special training being afforded in the Mission Institute at Niesky in Germany, and in the British and American theological seminaries of the Church. The call to service in any case comes from the Mission Board, and the great majority of the men and women in the field are Germans. According to the stage of development attained, each mission province enjoys greater or less autonomy within the limits of the annual budget. In some instances conferential management, largely representative in character, exists, while elsewhere a superintendent possesses complete executive powers. In every instance, however, the Mission Board reserves the right of the initial call to service, the dismissal from service, the granting of furloughs, or of permission to retire on a pension, decision with regard to founding or abandoning stations, and the prerogatives of a court of appeal.

#### **The Government and Cost of Moravian Missions**

In its personnel the Mission Board, elected by the General Synod, meeting decennially, and constituted of delegates chosen by each province of the Church, represents the entire *Unitas Fratrum*, for at least one German, one Englishman, and one American must be nominated by the respective national divisions. The remaining

members may be ex-missionaries of any nationality. The General Synod, which carefully reviews the missionary operations of the entire previous decade, receiving a detailed report from the Board, besides formulating general principles and giving specific directions for future guidance, elects an advisory committee of business men to



BISHOP CHARLES BUCHNER  
President of the Moravian Mission Board,  
Berthelsdorf

assist the Mission Board in financial administration, and makes provision for annual audits of accounts. Extraordinary audits and examination of cash balances and securities also take place from time to time. Furthermore, the Mission Board confers with the executive boards of the four home provinces of the Church, and obtains their decision for its guidance in affairs of importance. Thus the administration of the missions is brought into close touch with the life of the Church as such.

To meet the cost of its undertakings—for salaries, traveling expenses, erection and maintenance of buildings, educational activity, pensions, education of the children of missionaries, the training of candidates, and ad-

ministrative expenses, annually amounting to a total of about \$422,100—the Board depends on several classes of resources. All members of the Moravian Church are expected to stately contribute in proportion to ability; a pledge so to do is embodied in "The Brotherly Agreement," which forms a bond of union linking all the congregations, and assent to which constitutes a condition of reception into fellowship. Many friends beyond the limits of Moravian communicant membership annually employ this Church as a channel through which to do their part toward the evangelization of the heathen. Without this aid, rendered liberally and appreciatively, especially in Britain and on the Continent of Europe, and measurably also in America, the task undertaken in obedient faith would exceed the powers of this little brigade of the army of the Cross. The interest of certain funded legacies has been designated by benefactors for definite phases of the work; in other instances the income of funds thus created is wholly at the discretionary disposal of the Board. The annual grants of auxiliary associations constitute a very important proportion of the sources of revenue, associations within, and others

beyond, the pale of the Moravian Church. The denominational auxiliary in Britain is especially identified with the support of the mission in Labrador; that in Holland interests itself in the work carried on in Surinam; that in the United States is specially charged with the support of the Eskimo mission in Alaska, and with the missions among the Indians. Reference has already been made to the noble beneficence of the London association, constituted of Christians of almost every name. The Australian mission presents the features of a pleasing partnership, being Moravian in respect to the workers and Presbyterian in respect to the defrayal of current expenses. Finally, a considerable part of the income is derived from the mission fields themselves, and in a threefold manner. As early as possible the converts on principle are taught the obligation of systematic support of the Gospel and the privilege of free-will offerings. Hence, on the one hand, church dues are required, and, on the other hand, gifts for the evangelization of "the regions beyond" are encouraged. But, in addition, in certain fields trades and traffic are maintained for the benefit of the missions, and to assist converts by promoting habits of steady industry and by inculcating the dignity of labor. The industrial branch of the work is in charge of men who hold no position involving spiritual activity in the primary sense, but who are, nevertheless, appointed by the Mission Board, and are understood to have consecrated their business ability to the Lord for the furtherance of His kingdom.

#### **Moravian Missionary Ideals**

We may add in closing: Moravians do not regard their own as the ideal missionary activity. They are not wholly blind to its defects. Some of these defects they seek to rapidly remedy; perhaps certain other defects they are more cautiously trying to remove, believing that the processes of a constructive reformation necessarily require the element of time. When others laud their missionary zeal a sense of shame can not fail to be induced, for they know how much of the praise is unmerited. Nevertheless, they would be untrue to the Lord Himself if they failed to give Him glory for so marvelously preserving them among the families of God, when they appeared to be nearing extinction, or if they were blind to that manifestation of His providence which has so unquestionably marked out for them their missionary calling. They have no option but to joyfully heed their Savior's last command, and it must continue to be both their cross and their crown to labor especially in behalf of the neglected. If they ceased to do this, not only would they lose their self-respect in accepting aid from others for the discharge of their own special trusts, they would deserve, and must expect, to have their candlestick removed.

## SIMILARITY AND CONTRAST—CHINA, JAPAN, KOREA

BY REV. GEORGE HEBER JONES, SEOUL KOREA

Methodist Episcopal Mission, 1887—

East Asia presents to the Christian Church a mission field second in importance to no other. China, with four hundred and six millions, Japan, with fifty millions, and Korea, with ten millions of people, give us a grand total embracing about one-third of the human race. To put this fact in another way: every third babe that opens its eyes in this world looks up into the face of a yellow mother and toddles about in a heathen home. Every third grave on earth is dug in yellow soil, while yellow men gather about it to grieve and lament over a soul that has gone out into a future unlit with a single ray of Christian light and hope.

This vast field, continental in extent, possesses some things in common. The people are one in race, origin, history, civilization, and religion. In a large sense the principles underlying the varied conditions confronting Christian missions are the same; that is, we find certain prevailing race characteristics, in spite of very pronounced dissimilarity in many things. It is impossible to write accurately the history of any one of these three empires without frequent reference to the other two. They cherish in common the principle of filial piety as the corner-stone of their civilization. Confucius, Gautama, and the nameless myriad priests and priestesses of Shamanite spiritism have been their religious instructors. Throughout this great area the position of woman, reduced to its final analysis, is much the same. The spirit which animates law and custom speaks in the same tone, and the philosophy of life which controls individual conduct is the same. The hopes, fears, and aspirations of the people are projected out in the same general direction morally. The great yellow race is ill with one malady, and it will find recovery through only one remedy—the Gospel of our Lord Jesus Christ.

Now, while this is true as a general proposition, at the same time the individuality of the three empires is so pronounced and developed that they stand as distinctly aloof from each other as England, France, and Russia do in Europe. Note the contrast in the respective governments. In China it is patriarchal in form, with the family as the model, and the action of the sovereign in the empire can not be controlled by written laws any more than it would be possible to regulate the authority of a father over his family by a written constitution in that family. Among the people the idea of equality, based on brotherhood and modified by the elements of education and native talent, is held so that the humblest Chinese boy—born, it may be, in a coolie's mud hut, or cradled in a house-boat on the Yang-tse or the Min—may

rise, in spite of these, to be a Minister of State or a Viceroy. This is not true in Korea. While the Chinese model dominates, the Koreans have added the idea of caste to their governmental system, so that the ruling class and their families enjoy privileges and powers not held by the corresponding class in China, and which are submissive of the common people's right to life and property. Japan stands to-day in sharp contrast to the political organization of her neighbors. Her government is a copy of constitutional monarchy as it prevails among white nations, and her people enjoy that peace and security which comes from law equitably administered in the empire.

Another contrast is found in the general spirit of the people. The Chinese from the dawn of history have been commercial and industrial in their character. They have been manufacturers, to supply the needs of the vast continental hordes under or adjacent to the dynastic rule. They have been inventors of curious implements and labor-saving devices. They have been traders, carrying out of China its products and returning with the wealth of other peoples. The cast of mind is commercial. They are a nation of merchants. On the other hand, Japan has ever adored the sword. It is the soul of the Samurai. Their history is a record of battle. The greatest national heroes are Yoritomo, a Japanese Charlemagne, and Hideyoshi, a Japanese Napoleon, albeit both paused short of the imperial yellow. The national sports are martial. Modern Japan, in the midst of its abounding and increasing development, preserves the graces, the spirit, and the impulses of Japanese knighthood. They are a nation of warriors. Korea is neither the merchant nor the warrior. Secure in her hills and valleys, just bending her energies sufficiently to produce enough to eat and wear, she has remained a sort of recluse. Study and meditation, the poetic frame of mind—these specially charm her. The national ideal is the scholar. The civil or literary nobility take precedence over the military nobles, and both are far above the merchant class. The Koreans are a nation of students. Doubtless when these peoples shall have become welded into one, it will be for China to produce and conserve the vast wealth of the East, Japan to protect and defend Oriental prestige, and Korea to preserve its literature and literary traditions.

It is to be expected that this diversity will show itself in the history of missionary propaganda in these empires. In China the Church has had to meet the conditions growing out of patriarchal customs complicated with intense materialism. In Japan one of the controlling factors in the situation is that *esprit de corps* inseparable from militarism. In Korea the prevailing characteristic proves an element of strength in the native Church. Two hundred and fifty thousand Chinese converts, under the banner of evangelical Christianity, presage the final conversion of the empire; and if I might assume



the rôle of a prophet, it would be to say that China redeemed will yet lay on the altars of Christ the largest offering of material wealth, the most magnificent gift that history will ever know. In Korea the progress of evangelical Christianity has been rapid. In fifteen years the Church has grown from a handful of about one hundred souls to a host of thirty thousand converts. Several things have contributed to this more rapid growth in Korea than in the neighboring empires. The successes of Christ in China and Japan were not without their effect in establishing the prestige of our religion in the eyes of the Koreans. The Korean Empire is smaller in bulk than either of her neighbors, and has, therefore, gotten in motion Christward earlier. There has been an absence of all competition in the way of taking on the outward garb of Western civilization to the exclusion of imbibing its spirit, so that the only thing to challenge attention in Korea has been Christ and His Gospel. Christianity is the only living thing in sight. In the midst of hopeless despair there has burst into view the star of hope. To the Korean, lost in the cold, dark, arctic night of heathenism, it has come as the dawning day; therefore, he has thronged the doorways of the Church, first single individuals, then in groups, and soon in throngs.

The work already done in Japan is of a lasting character. It possesses length, breadth, and depth, and is at once a presage and a preparation for the final victory. In estimating the movement of Christian forces in Japan, the solidarity of the Japanese nation should be reckoned with. The Japanese in great crucial tests like to move as a nation. There is a wonderful power of unanimity among them which puts them into contrast with the Koreans. One of these days Japan, as a nation, will deliberately take the final step Christward and accept His truth as her religious faith. China awaits a Chinese Constantine, and when God's purposes shall have ripened He will appear and fill China's laws, institutions, and customs with the spirit of evangelical Christianity.

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## THE BIBLE AND THE MISSIONARY

BY J. T. GRACEY, D.D.

The Bible is in a strict sense the only universal book in the world; the only ecumenical one of all human history; the only one with a world *motif*. This statement is formulated on two definitions of the Standard Dictionary—"Ecumenical: of or pertaining to the habitable world; universal." "*Motif*: subject, theme, dominant idea, or sentiment"; possibly this is included in the secondary definition of motive—"having power to move, tending to move, causing motion." Thus it is a sort of dynamic force operating on all men, in all the world, con-

taining within itself the power of propulsion over all peoples of all time.

The sublime solitariness of this position may possibly be challenged in favor of the Koran. It would carry us beyond present limits to dispute this here; so with a recognition of it, it must be passed at the present writing. But the genius of the two in the matter of their dissemination to all the inhabitants of the world differs totally in favor of the Bible. At its earliest inception, whether by a miracle of tongues or a miracle of ears, the fundamental conception of the day of Pentecost was that in some way the Gospel was to reach men by translation into their vernacular, and every one "hear in their own tongue the wonderful works of God." It is the *motif* of the Bible that within the past century has expanded the translations of the Bible from fifty to four hundred, till all the great languages of the world have the whole Bible, defining "a great language," as Canon Edmonds does, as one spoken by not less than ten millions of people. In distinction from this, the practical exposition of the Koran for a thousand years has shown that the men who have drunk deepest of its spirit hold that its text is untranslatable, and any attempt to put it into writing in any other vernacular is a folly and a crime; its very *motif* is prohibitive of translations. The primary evidence of its inspiration is that it is written in Arabic of such perfection that no mortal can produce the like. The miracle of the text is the evidence of its divinity—evidence necessarily of no avail to the bulk of mankind. It also carries with it the assumption that the Koran is the least translatable book in the world, which is the fact, while the Bible is the most translatable book in the world.

The modern movement in India which antagonizes this centuries-old Moslem orthodoxy now demands translations of the Koran as essential to competition with ecumenical Christianity. It is discerned that the Christian concept, that all men must have the most hallowed things out of heaven in "the tongue in which they were born," has in it the essential elements of final triumph over all competitors. It is worth emphasizing that the movement toward world translations of the Bible, is an evolution of the book itself.

It is remarkable that this dynamic force should create literatures in which these translations should find a channel. Considerably more than one-half of the languages into which the Bible has been translated within a century were reduced to writing for the purpose of the translation of this Book into them. Canon Edmonds formulated the underlying base and inspiration, the *motif*, if one may once more style it so, when he wrote: "To give men the message of God on lips touched with a live coal from the altar of God is the first true greeting of the ideal missionary as he lays the foundation of a living Church." This, he asserts, was the policy of Christianity from the

start. But that is not all of it. "To hand to his people God's written revelation, plain, permanent, perfect, as far as anything partly human can attain to be perfect, is when his work is over, his ideal farewell." That is his way of stating that the foundation of the future Church in every land is the Bible in the vernacular of that land, and the vernacular has been defined to be a language "understood by the women and the children, the old and the ignorant, as well as the young, enterprising men of business."

The indebtedness of science, of philology, of commerce, of governments to the impulse that precipitated these translations is a quite too extended theme, however fascinating, to touch on in this connection. It is far from our heart not to emphasize the work of the great universities and learned societies in this linguistic expansion of literature, but for most of what we know of the two thousand or more forms of human speech we are plainly indebted to the missionary impulse. This does not ignore the initial literatures produced by commercial agencies, such as the East India companies; but even there the inspiration of the men who did the stoutest service was evangelistic. Marshman and Morrison were dominated by the missionary idea.

The Bible translations were, with rare exceptions, made by missionaries. It was with them, in most cases, original work. They endured conditions which required the spirit which martyrs exhibit to effect this result. It was not to win money, nor distinction, nor place. At risk of too great length this quotation from Mr. Cust must be suffered:

Who were the translators? No university, no State Department, no learned society could have supplied men willing to conduct such operations or capable of doing so. It was not abstract knowledge heaped up in the study that was required, but the gift of conversing with and understanding the people; it was not a city of Europe or North America in which such work could be done, but the mission stations in the midst of half-covered natives; it was not earthly honor or high remuneration that would tempt capable men to dwell in noxious climates, often far from the civilized comforts of the age, but the wondrous desire to save souls, the entire consecration of talents, health, and life to the spiritual welfare of their fellow creatures. . . . The work when done "might be rugged, be unpolished, but it must be intelligible and real."

In many cases they proved their work on the spot; the natives who were to use it stood at the compositor's desk and operated the hand-press to produce it, and native pastors or a native Christian flock put it to practical test on the spot. Some of the best translations are entirely indigenous productions.

There has been scant courtesy shown to popes or parliaments in much of this work. It was simply done, and there was no power that could undo it. A Madagascar king fulminates against it, but it is hidden in caves and survives the king and all his edicts. In Tahiti, in Mexico, in Peru, priests have tried to banish, have burned, and anathematized it, but hid in the hearts of the people they preserved the letter of it at the peril of their lives, till, as Mr. Cust says: "It is

beyond the power of a Cæsar or a pope to arrest the magnificent progress of the Bible over the world; they might as well try to stop the sun in midheaven. This unequalled book will roll on in its majesty until earthly tongues cease and language has had its day."

Throughout the thousand-tongued Babel of the earth at this hour, to seven out of every ten persons, the Scriptures in whole or in portions is available in speech which they can articulate and comprehend. The American Bible Society alone, which dates its beginning more than a decade later than the British and Foreign Bible Society, has kept tally on its circulation till it enumerates within a fraction of seventy-one millions of its issues. Half of the intelligent readers of its report would be puzzled to tell the meaning of all of the very language-titles given without delving into those of Oceania and Africa. How many, for instance, are familiar with the terms: "Lettish," "Lithuanian," "Reval Esthonian," "Biscol," or "Arrawak?"

A remarkable feature of this work of Bible translation is its democracy. It literally expunges race and sex, as well as literary distinction; black or yellow or white, living in hut or palace, with a coat of heraldry or unable to name his grandfather, bond or free, male or female, the one standard to which the person is amenable is the efficiency of the work done in bringing others into touch with this Book. Mr. Cust renders tribute to the women who have contributed to this great world-work. He says:

It is also a subject of fervent rejoicing that women have not been behindhand in this work of love. . . . It has come under my knowledge, and it gladdens my heart to record it, that the Bible societies have instances of the sweet yoke-fellowship of the son and the widowed mother, the father and the daughter, the husband and the wife, in this most precious consecration of intellectual capacity united with spiritual devotion. Single ladies and widow ladies have not been slack in seeking a blessing by being zealous in this service, and at their death they leave behind something more precious than the garments which Dorcas left behind to her weeping friends, inasmuch as they have helped to clothe the Word of Life in a new vesture of words and sentences which will never wax old, nor require change, nor perish, but will be fresh and profitable to generations still unborn.

Of the uplifting force of these many-tongued Scriptures none but a master may write. They purify the very language which they preserve. They constitute the strongest earthly bond of a brotherhood, the existence of which they irresistably furnish the proof. Stronger than any political or commercial forces to establish a universal fraternity is the giving of this one Book to the whole human race. "So deep a Book, and yet so simple; so human, and yet so Divine; so localized, and yet so world-embracing." It proves, as Dr. Charles Cuthbert Hall says, that there is no such diversity of races as prevents a heart-to-heart talk among all peoples and tongues. Its very divinity is proven by the fact that Hindu or Hottentot, Eskimo or Fijian finds here a revelation each of himself to himself, a prophecy written ages

ago of what he would be and think and long for—"the law of his present life, the hope of his future life."

There have been those who questioned the self-interpretive power of the Bible to the human heart. But instances can be multiplied to fill scores of volumes in which the Book, without the aid of any expositor, has proven to be a key fitted to all the wards of the human heart. The late Bishop E. W. Parker, of India, was wont to illustrate this by an instance of a young Mohammedan teacher in a government school of India, who, feeling "out of sorts," said to a fellow Mohammedan teacher: "I wish I had something to do or something to read." His Moslem companion said: "Read this; this is the Christian's Bible; perhaps this will do you good." That young Mohammedan teacher took the Book and began to read it. He got over his dull feeling, and read all night. The result, Bishop Parker said, was that "he stands among the leading preachers of the Methodist Church of North India." Numerous cases are recorded where a stray volume found its way into remote regions, or communities, where it was read, and years later a missionary found in the place a quite considerable community who had met regularly to hear it read, and studiously endeavored to govern their lives by its precepts as best they understood them. These cases are not confined to any class or clime.

It was accidentally that Joseph Neesima, in Japan, read in a Chinese Bible: "In the beginning God created the heavens and the earth," which led him to say: "This is the God I must know."

It was an English New Testament, accidentally found floating in the Bay of Nagasaki, that led Wasaka to search for its Chinese counterpart, and led him to Christ and to baptism by Verbeck. This Book has won its way to influence, to recognition, and to power, where prejudice awakened abhorrence to the missionary and the organized forms of the Christian Church.

The very literary currents of the world have been reversed in its interest, and largely through the forces which itself created. A hundred years ago the flow of literature was from Ispahan to Calcutta, now it is from Bombay to Bagdad, and the Bible moves along channels itself has dug.

What the Bible is to the missionary and what the missionary has been to the Bible would furnish a theme for a masterful symposium, with contributors from pole to pole.

The Protestant Christian world will observe with gratitude the one hundredth anniversary of the British and Foreign Bible Society. The American and the Scotch younger sisters will clap their hands, but all will recognize what the venerable Dr. Gilman wrote for the Ecumenical Conference in New York:

"THE BIBLE WORK OF THE NINETEENTH CENTURY IS BUT A BEGINNING, AND IT WOULD BE DISASTROUS TO SUSPEND IT AT THE POINT NOW REACHED. . . . LET THE TWENTIETH CENTURY CARRY IT ON TO PERFECTION."

## THE MISSION STUDY CLASS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

There are three ways of diffusing missionary information in use at the present time—the missionary meeting, the reading circle, and the study class; and the greatest of these is the study class.

The missionary meeting is, and ever will be, the best agency for reaching large numbers and sowing broadcast the seeds of missionary enthusiasm. But the information presented is, almost of necessity, fragmentary and incomplete, and so little in the way of individual effort is called forth that the knowledge gained is likely to be the acquisition of the few who take part rather than of the society as a whole. The reading circle is, in some respects, better than the missionary meeting, but it is defective in that it requires but little exercise of the mental faculties, and fails to stimulate individual research. The knowledge gained is rarely a permanent acquisition; like all desultory reading, it seldom makes a lasting impression on the mind. The study class stands preeminent in that it requires systematic study on the part of every member of the class. Its great value lies in the fact that it possesses the rare quality of producing missionary leaders. Some one has called it the "best of all manufactories of missionary workers," and such, indeed, it has proved wherever it has been tried under favorable circumstances. The quantity of seed sown is not so great as in the missionary meeting, but a larger proportion bears fruit. If a church lacks missionary leaders—and where is the church that does not?—the best remedy is to organize a study class, not to take the place of the missionary meeting, but to supplement it, very much as classes for Bible study supplement the devotional meeting and the public preaching of the Word.

### The Origin of the Mission Study Class

The mission study class, in its present form, is of comparatively recent origin. In reality, however, it dates back to the students of Andover College, nearly a century ago, who, stimulated by the Haystack Heroes, made the study of missions a prominent feature of their meetings. Their example was followed, to a limited extent, by students in other colleges throughout the century. After the organization of the Intercollegiate Young Men's Christian Association the idea became more prominent, and in the year 1891 an impetus was given to it by the publication of a series of outline mission studies in the organ of the association.

The honor of establishing organized work in systematic mission study belongs, however, to the Student Volunteer Movement. In February, 1893, when the *Student Volunteer*, the organ of the movement, was first issued, a series of foreign mission studies was begun, and the formation of classes in every college urged. A year later, the

outline system having proved unsatisfactory, the use of text-books was adopted, and the office of educational secretary created. Since 1895 this office has been filled with rare ability by the Rev. Harlan P. Beach, formerly a missionary to China. The growth of the work in ten years has been phenomenal. Twenty-six courses of study have been prepared, and missionary libraries, costing tens of thousands of dollars, have been introduced into the colleges. An average of five thousand students a year have been enrolled in study classes, and text-books have been called for at the rate of ten thousand copies a year. The result has been not only the volunteering of a considerable number of young men and women, but an increased intelligence in missions on the part of candidates offering themselves to the various Boards.

The great success achieved among the students led to the adoption of systematic mission study by several denominations, the text-books being those of the Student Volunteer Movement, with special denominational features added. Next the women took it up, and at a conference of all the Women's Boards of the United States and Canada, the course for women's societies, known as the "United Study of Missions," was decided upon. The sale of more than fifty thousand copies of the first two text-books of the series speaks eloquently of the favor with which they have been received. Early in 1902 the Young People's Missionary Movement fell into line, and announced a series of text-books for young people, to be known as the "Forward Mission Study Courses." Stimulated by the Silver Bay Conferences of 1902 and 1903, and pushed by the denominational boards, the work is growing with great rapidity. During the first year ten thousand young people were enrolled in classes, and within two months of its publication Mr. Beach's biographical text-book on China reached a sale of nearly twenty thousand copies. Such a vast army of students, young people, and women, concentrating time and thought on mission study, certainly argues well for the future. Gratifying reports of increased interest and enlarged giving are already coming in, and should the work continue it will undoubtedly usher in one of the greatest revivals of missionary enthusiasm in the history of the Church.

#### **Steps Preliminary to Organization**

In organizing a mission study class, especially where such work is attempted for the first time, there are many points which should be thoroughly discussed by the committee in charge before the matter is publicly announced.

*Time.* Experience proves that it is unwise to combine the study class with any other meeting. Wherever possible, a separate session of from sixty to ninety minutes should be devoted to it, the day and hour to be determined by local conditions. The result will be smaller

classes, but more efficient work. The sessions should be held weekly until the completion of the course, rather than fortnightly or monthly, as this brings the meetings close enough together to sustain the interest, yet far enough apart to admit of thorough preparation. It will be found easier to secure members for a class that meets once a week for a brief period rather than once a month during a large part of a year.

The separate session, held weekly, tho eminently desirable, is not absolutely essential to success, and no society should give up the idea of organizing a class because ideal conditions can not be secured. The Advance Club of Rockford, Ill., an undenominational association of Christian women, organized for missionary study, has achieved magnificent success with meetings held once a fortnight, and many a woman's society has done good work by devoting six of the regular monthly meetings of the year to the United Study of Missions lessons. Witness also the notable work accomplished by the Baptist Young People's Union through the use of the Conquest Missionary Courses, which provide twelve lessons a year, to be used once a month at the regular meeting of the young people's society. Good work has also been done in a few instances by devoting the church prayer-meeting or the young people's meeting to the work for a period of six or eight consecutive or alternate weeks.

*Place.* The place of meeting can best be determined by the size and character of the class. For small classes a private house, centrally located, is undoubtedly best. For large classes the church is better, especially if a well-lighted, well-ventilated room is available. If possible, the class should be seated around tables to facilitate the taking of notes.

*Membership.* If the class is too large, actual study is next to impossible. Experts declare that the enrolment should never exceed ten or twelve, and that if more apply, it is better to start another class. Some of the most successful classes have had from three to five members only. It is well to remember that quality is better than quantity, and admit only those who are thoroughly in earnest. It is a fatal mistake to urge any one to join on the plea that little or no work will be required. In order that the nature of the class and the requirements of membership may be fully understood, some pledge, such as the following, may be used :

1. I will be present at every meeting of the class, unless prevented by unforeseen circumstances.
2. I will secure a copy of the text-book to be used.
3. I will endeavor to devote not less than \_\_\_\_\_ minutes to the study of each lesson.
4. I will prepare the special work assigned me to the best of my ability.
5. I will pray daily for the spread of Christ's Kingdom in the earth.

*The Leader.* One thing essential to successful study-class work is



a competent leader. The necessary qualifications for this all-important office are three:

1. A deep and abiding interest in missions. "Let him who would move and convince others," says Carlyle, "be first moved and convinced himself."

2. Ability to teach, rather than to lecture. The class will profit by the work in direct proportion to their own intellectual effort.

3. Willingness to devote time to the necessary study. An extended knowledge of missionary history and a wide acquaintance with missionary literature are not essential, but a good leader must have a thorough knowledge of the text-book chosen. To give opportunity for thorough preparation, both text-book and leader should be chosen long in advance of the organization of the class.

The question of leadership is often a perplexing one. A common error is that of asking the pastor or some prominent church official who is not specially qualified for the work to undertake it. No matter how broad his previous knowledge of missions, unless the leader has teaching ability and time to master the text-book, the result will be a lamentable failure.

*Course of Study.* For beginners in systematic mission study a text-book should invariably be used. The lists of questions, references to other literature, and outlines of study which they furnish simplify the work both for teacher and class. With experienced leaders and mature classes, especially those having access to large libraries, a syllabus may be used instead of a text-book. Excellent text-books have been prepared by the Student Volunteers, the Women's United Study Committee, and the Young People's Forward Mission Study Committee. These treat of great mission fields, great missionaries, periods of missionary history, medical missions, and other phases of missionary work at home and abroad.\*

With such a wealth of text-books available, many classes will be perplexed to know how to make a wise selection. For those who have never before attempted systematic mission study, a short biographical course, such as Beach's "Knights of the Labarum," or Taylor's "Price of Africa," is by far the best. These are less difficult and take less time than the study of a mission field or a period of missionary history, and require no previous knowledge to make them interesting. Biography is the most fruitful of all missionary literature, and is calculated to develop interest and arouse enthusiasm more quickly than any other form of study.

#### Organizing the Class

Having fully discussed the foregoing points, the next step is to secure members for the class. Perhaps the best way to do this is by

\* For further information, inquire of the Student Volunteers, 3 West Twenty-ninth Street, New York; Mrs. N. M. Waterberry, Tremont Temple, Boston; and Mr. S. Earle Taylor, 150 Fifth Avenue, New York.

personal invitation to those who give promise of future usefulness. Another good plan is to devote one session of the young people's society to a mission study rally, the program for which should include:

1. An address on the value of systematic mission study, with special emphasis laid in the fact that such study not only raises those who pursue it to a higher spiritual plane, but also develops them intellectually, and brings them into touch with those lands where the most important political changes of the present day are taking place.

2. A review of the proposed text-book, preferably by the one who is to lead the class.

3. A detailed statement, by the chairman of the committee having the matter in charge, of the plan of study, the time involved, and the work expected of the class.

4. The enrolment of those who are ready to join the class.

The organization of the class should follow at once, and the work be taken up as promptly as possible. In addition to the leader, a secretary will be needed to keep the records of the class, announce the meetings, look up absentees, secure prompt and regular attendance, and increase the efficiency of the class in every way possible.

A class artist to draw maps and prepare charts and diagrams is most useful. Maps are the best of all mediums for fixing missionary information, and are a necessity. Each class should have, not only a large missionary map of the world, such as most of the mission boards have on sale, but also a series of smaller maps of the fields or parts of fields under consideration. Many of the latter can be easily made at home. A blackboard is necessary for diagrams, illustrations, outlines, references, spelling of difficult words and pronunciation of unfamiliar names, and should be freely used both by the leader and the class artist. Large sheets of paper and crayons are better than a blackboard for some purposes. Bound together, they have a permanent value and are useful for reviews.

A class librarian is well-nigh indispensable. The best work can only be accomplished where the members have access to other literature in addition to the text-book. The duties of the librarian should be to secure reference books bearing on the general topic of the text-book, and to keep a watch out for articles pertinent to the subject in current issues of magazines and papers, both secular and religious. The members should be asked to be on the lookout for photographs, curios, or other objects that would illustrate the lessons and add interest to them.

#### Order of Exercises

The program for the lesson hour will depend largely on the length of the sessions, the experience of the leader, and the ability of the class. The following plan, prepared by Dr. T. H. P. Sailor, Educational Secretary of the Presbyterian Board of Foreign Missions, and

an acknowledged expert in study-class work, is probably the best yet devised:

1. *Scripture Reading*.—Select a brief passage that brings out some one thought connected with the lesson.

2. *Prayer*.—Let the member, who should be notified in advance, seek to be brief but definite.

3. *Assignment of the Next Lesson*.—Let the leader state clearly the subject of the next lesson, and the pages of the text-book to be studied. Let him indicate the subjects of most importance, telling upon what to concentrate, and what to skim or omit. Let him give out questions requiring independent thought. Assignments to individuals (see Nos. 4 and 7) should be made as largely as possible in writing, and given out either before or after the meeting.

4. *Review*.—Let a member, previously appointed, give in not over three minutes (a) a brief review of the last lesson, mentioning only the points of the greatest importance, together with a conclusion to be drawn from each; or (b) a still more condensed review of the course from the beginning, giving one or two thoughts, rather than facts, connected with the lesson.

5. *Personal Impressions*.—Let each member mention in a sentence what was personally most impressive in the last lesson.

6. *Questions on the Advance Lesson by the Leader*.—Upon the skill with which this is done success in teaching depends. The assignment at the previous lesson should be closely followed.

7. *Papers*.—Have two or three (never more) papers or talks by members previously appointed, introduced where most appropriate.

8. *Debate*.—If it can be ascertained by a show of hands that members have differed in opinion on any point in the lesson, an impromptu debate might be arranged.

9. *Closing Impressions*.—Let the leader sum up and try to leave a sense of individual responsibility.

10. *Closing Prayer*.—A number of sentence prayers may be called for.

#### A Notable Mission Study Campaign

During the winter of 1902-3 the missionary committee of the New York City Christian Endeavor Union carried on a mission study campaign which produced great results, and is worthy of imitation. In his annual report of June, 1903, Mr. W. L. Amerman, the efficient chairman of the missionary committee, tells of the work as follows:

Last year's successful effort for the "unanimous" reading of several selected missionary books afforded encouragement and preparation for something far more difficult—a campaign for the study of a single book, "The Price of Africa."

To supply the first requisite, teachers or leaders, plans were made immediately after the return of our delegates from the Silver Bay Conference, in August, 1902, which resulted in the formation, in October, of six normal classes, practically one in each district, led by expert teachers. The executive committee of the Union made a liberal appropriation for printed matter and other helps, and for compensating any of these teachers in cases where the use of time was involved which could not otherwise have been available.

An average number of fifty-six students attended each of the eight or more sessions of these normal classes, twenty-five of whom, after January 1st, organized in their own societies a second series of classes, and pursued the same course, enrolling nearly two hundred students, and generating widespread interest. Many details of this campaign, for which we have not space here, may be found in a disseminating article in the June number of the *Assembly Herald*, published by the Presbyterian Board.

The work of the Sixth District will serve to illustrate that in others, and certainly deserves a special paragraph. The leader of the normal

class was Miss Miriam L. Taylor, who had formerly been missionary chairman of the district. Six of the nine members of the class later organized circles of their own, teaching the same course, the attendance averaging eight per session. The interest and diligence shown were very gratifying. In two cases these latter students have begun to lead study classes on the same lines, making the third series, popularly known as "the grandchildren." Commencement exercises were held by the normal class with good effect, and another gathering celebrated the completion of the course by the second set of circles. Individual societies report much increased interest in the cause of missions as a result of this work.

Next year's campaign will be upon similar lines. Normal classes may not be required, but two general series of circles will be arranged, one beginning in October and one in January.

Such a mission study campaign could be conducted anywhere. The work of the Sixth District, as outlined by Mr. Amerman, shows how well the plan can be adapted to small cities as well as large ones. There are few places where the service of an expert teacher could not be secured to lead a normal class of the representatives of the young young people's societies or the women's societies. These in turn could organize classes in their own churches or societies.

## TRAINING-SCHOOLS FOR MISSIONARIES \*

BY REV. J. W. CONKLIN, NEW YORK

Field Secretary for Foreign Missions of the Reformed Church in America

Every young man and woman who is physically fit to be sent to the mission field has, upon a life insurance basis, reason to expect at least twenty-five years of active service. How to make every one of these years most effective is the problem both for the individual and the society which commissions him. His preparatory work must be done partly at home and partly after his arrival at his station. The whole of his equipment can not be secured before reaching the field. But it is surely advisable to get in the home land as thorough a training as possible in those subjects and methods which are essential to the best work.

*Adequate Preparation* is a needed watchword in the missionary movement. It is easily conceivable that a year of special training may double the missionary's power in every one of those twenty-five or more years of service; two years may quadruple it. To neglect or belittle this truth is foolish and hurtful. That it has been too lightly esteemed in the past is admitted by those most skilled in the science of missions and most experienced in their operations. Dr. Gustav Warneck said in a communication to the Ecumenical Conference of 1900:

What we need beside expert mission directors is, above all, missionaries really capable for their great work. . . . The petition that the Lord of the harvest should send forth laborers into His harvest has also reference to their quality.

\* Written for the revised "Encyclopedia of Missions," which is soon to be issued by the Funk & Wagnalls Company.

If appeal be made to the missionaries now in action most of them will complain that, however much general education they may have received, they lacked training to meet most effectively the conditions existing in their fields of labor.

In order to raise materially the standard of missionary qualifications two things are essential—stimulus and machinery. The former must be furnished mainly by the societies which decide upon the qualifications of candidates. These may, at will, raise the standard of requirements for obtaining commissions. The latter must consist of schools managed and equipped according to the best science and strength of the Christian Church.

Missionary training-schools are numerous. A comprehensive list of them may be found in Dr. Dennis' "Centennial Statistics."\* Most of these are of great service to the men and women who seek their aid to qualify for mission work—city, home, or foreign. Do these meet the requirements of the time and the cause? No invidious distinction shall here be drawn, nor dogmatic opinion expressed. A noted secretary of one of the largest American foreign mission boards writes: "The ideal school that we have in our minds has not as yet been realized. . . . We feel the need of some institution that will train our young women and laymen satisfactorily, and also give some opportunities for finishing off young men from the theological schools."

An attempt is here made to indicate what "the ideal school" must give to those purposing to join the missionary ranks. All will agree with Dr. Warneck when he says: "Spiritual equipment is, of course, the chief consideration." This is a matter that can not readily be included in a scheme of subjects. In one sense too much emphasis can not be placed upon the preparation of heart; yet this further statement from the same eminent authority is no less weighty: "The experience of more than a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training."

*Quality of the Preparation.* The special training needed by missionaries is indicated by the abnormal conditions of the masses of the people to whom they are sent. Asia and Africa are the great missionary continents; most of the world's people inhabit them. In what respects are the people of these continents abnormal—differing from the masses of Christendom?

(1) They are *religiously* misguided, debased, and lost. They can not find the way to their Father and their Home; they can not find righteousness.

(2) They are *socially* dwarfed and demoralized. Tested by their treatment of the weak—women, children, the aged, the sickly—and by

\* We append some of the more important names from this list, with corrections and additions.—EDITORS.

their domestic, civic and international relations, they are in or near barbarism.

(3) They are *educationally* illiterate. Leaving out Japan, probably not five per cent. of the population of Asia and Africa can read books. Their science is false, their minds warped.

(4) *Medically* they are ignorant. Their treatment of diseases and wounds is distressingly inadequate.

(5) *Hygienically* they are unsanitary. Cholera, plague, and small-pox run along avenues of uncleanly living.

(6) *Industrially* and *economically* they are backward. Famine is a common condition. Poverty is the general state, because the land is overpopulated, improved methods and machinery are lacking, and thrift is very feebly possessed.

The true missionary can not help striving to cure all of these abnormal conditions. In his preparation he should take them definitely into account, and fit himself as far as possible to handle them. These conditions indicate generally the following requirements for the missionary candidate. He should have special training in—

1. *His own religion and non-Christian religions.* (1) Comprehensive Bible study, including introduction. (2) The Christian system of theology and evidences. (3) History and comparison of religions. Is there any sufficient reason why all women, male physicians and other lay workers should not, as well as ordained men, obtain a clear knowledge of these subjects?

2. *Elementary and practical Sociology.* A study of the origin and growth of society, with its various institutions; of the perversions of marriage, family life, social intercourse, labor conditions, government, etc., and of the remedies for these ills.

3. *History of Missions,* and the established principles on which they are conducted.

4. *Psychology and Pedagogy.* Most missionaries teach or supervise schools. Many must train native teachers. There are 100,000 pupils in mission boarding and training schools, most of whom are preparing to be teachers. They should have the best training. All who deal with the abnormally ignorant classes have special need of acquaintance with the laws of mind and of teaching. *Kindergarten* training is most helpful. Rev. J. L. Barton, D.D., Secretary of the American Board, has said: "I heartily believe in a pedagogical course for the most of our missionaries."

5. *Elementary medicine, surgery, and nursing.* There are special schools for regular physicians and nurses. The missionary training-school should give to all other students such training as will fit them to render intelligent "first aid" to the sick or injured.

6. *Principles of Hygiene* or health lectures.

7. *Technical Crafts and Business Methods.* Women should learn

domestic economy; men should have training in carpentry, photography, stereopticon management, agriculture (or, at least, gardening), book manufacture, and even in blacksmithing. Both men and women should have drill in bookkeeping and in modern methods of filing correspondence and other documents.

8. *Music.*

9. *Language of the people to be reached.* It is not practicable to teach many Oriental vernaculars in the home schools. But such comprehensive languages as Arabic, Chinese, Hindustani, and Turkish might be given.

As showing that such a scheme is not impracticable, two actual courses are here given—one for men, the other for women:

A. *The Church Missionary Society Training College* at Islington. In addition to a regular university and theological course, instruction is given in—

- (1) Elementary Medicine and Surgery.
- (2) Principles and Practice of Teaching,
- (3) Vocal Music.
- (4) Carpentering, Book-making, Printing, Tinsmithing, and Blacksmithing.

(5) The religious systems of the pagan world.

B. *The Training Institute for Women* of the United Free Church of Scotland, Edinburgh, gives instructions in—

- (1) The Study of Scripture.
- (2) Christian Doctrine.
- (3) Introduction to the Bible.
- (4) The Hindustani Language.
- (5) Theory of Education, Kindergartening Principles, Nature Studies Class Teaching, and School Visiting.
- (6) Voice Culture and Singing.
- (7) Account Keeping.
- (8) Drill Exercises.
- (9) Nursing.
- (10) Care of Health.
- (11) History of Missions.
- (12) Non-Christian Religions.
- (13) Sociology from the Missionary Standpoint.
- (14) Evangelistic Theology.

“Missionaries must be weighed, not merely counted,” says Dr. Warneck. “Thorough training” is his prescription for their need. The vital question presses: Have the missionaries in the foreign mission service the weight obtainable through a practicable preparation? The ordained men number more than 6,000. Has the theological school given a training specific enough for their needs? The physicians, men and women, are more than 700. Have they been fitted most effectively to minister to the darkened spirits in the sick bodies? Unordained men, not physicians, to the number of about 3,500 are in

the ranks; unmarried women, an equal number; married women, more than 4,000. How many of these are lamenting the lack of a "thorough training"? The best preparation is none too good for the missionary; it will not be wasted upon the Master's work for the heathen.

### Missionary Training Institutions in America and Great Britain

LOCATION	DESIGNATION	DENOMINATION
<i>Canada</i>		
Toronto.....	Ewart (Women's) Missionary Training Home..	Canada Presbyterian.
Toronto.....	Bible Training School.....	Independent.
Totonto.....	Deaconess' and Missionary Training Home....	Church of England.
<i>England</i>		
Burgh.....	St. Paul's Missionary College .....	Church of England.
Clapham.....	Preparatory Institution.....	Church Miss. Society.
Great Yarmouth.....	Deaconess' Missionary Training Home.....	Church of England.
London.....	East London Missionary Institute.....	Regions Beyond M. U.
London (Leyton).....	Livingstone Medical College.....	Independent.
London.....	Zenana Medical College.....	Independent.
London (Islington).....	Church Missionary College.....	Church Miss. Society.
London (Highbury).....	Highbury Training Home for Women.....	Church Miss. Society.
London (Bermondsey).....	Medical Training Home for Women.....	Church Miss. Society.
London.....	Medical Students' Training Home.....	Medical Miss. Associa'tn
London (Clapham).....	Friends' Missionary Home.....	Friends' Foreign M. A.
London (Upton Park).....	Redclyffe Women's Miss. Training House....	Universities' Mission.
London (Barking).....	Training Home.....	North Africa Missio n.
Warminster.....	St. Boniface Missionary College for Men.....	Universities' Mission.
<i>Scotland</i>		
Edinburgh (39 Cowgate).....	Livingstone Medical Mission College.....	Edinburgh Med. M. S.
Edinburgh.....	Woman's Missionary Training Institute.....	Free Ch. of Scotland.
Glasgow.....	Bible Training Institute.....	Independent.
Glasgow.....	Med. Training Home for Women Missionaries.	Independent.
<i>United States</i>		
Atlanta, Ga.....	Stewart Missionary Foundation for Africa (Gammon Theological Seminary).....	Methodist (South).
Berrien Springs, Mich....	Emannel Missionary College.....	Industrial Institute.
Boston, Mass.....	Gordon Missionary Training School.....	Independent.
Boston, Mass.....	Oriental Missions Seminary.....	Independent.
Brooklyn, N. Y.....	Union Missionary Training Institute.....	Independent.
Chicago, Ill.....	Moody Bible Institute.....	Independent.
Chicago, Ill.....	Training School for City, Home, and Foreign Missions .....	Methodist.
Chicago, Ill.....	Missionary Training School.....	Baptist.
Hartford, Conn.....	School of Religious Pedagogy.....	Independent.
Hartford, Conn.....	Special Missionary Courses.....	Hartford Seminary.
Herkimer, N. Y.....	Folt's Mission Institute (for Women).....	Methodist (North).
Kansas City, Mo.....	Scarriet Bible and Training School.....	Methodist (South).
Los Angeles, California..	Training School for Christian Workers.....	Independent.
New York, N. Y.....	Deaconess' Home and Training School.....	Methodist.
New York, N. Y.....	Training School for Deaconesses.....	Protestant Episcopal.
New York, N. Y.....	Bible Teachers' Training School.....	Independent.
Nyack, N. Y.....	Missionary Institute.....	Christian and Mission ary Alliance.
Northfield, Mass.....	Bible Training School.....	Independent.
Philadelphia, Pa.....	Training School for Christian Work.....	Baptist.
San Francisco, Cal.....	Missionary Extension School.....	Independent.
Wooster, Ohio.....	Bible and Missionary Training School.....	Presbyterian.
Xenia, Ohio.....	Training School for Christian Workers.....	Independent.



## THANKSGIVING AND PRAYER FOR CHINA\*

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA

In 1907 the Protestant Churches will celebrate the hundredth anniversary of the sending forth of Robert Morrison, which was the commencement of their mission work in China. Following on the lines on which the Church Missionary Society was guided to prepare for the celebration of its centenary year, the missionaries of China desire to bring before the home churches a three years' enterprise in preparation for the right commemoration of the China missionary centenary. The past history, the present circumstances, and the pressing need of the Church in China form an imperative call for thanksgiving, confession, and prayer.

### A Call to Thank God

1. For the many great and good men God has sent to follow in Morrison's footsteps. Some of these are with us to this day, others have ceased from their labors, leaving names that will never be forgotten, and enriching the annals of the Church with stories of the faith that removes mountains, of consecrated devotion, and of the love greater than which hath no man—for many of them laid down their lives for the Chinese.

2. For the Church in China—a Church which, when called in the last year of the nineteenth century to drink of her Lord's cup and to be baptized with His baptism, furnished hundreds of her sons and daughters who sealed their witness with their blood, and thousands more who bore "trial of mockings and scourgings, yea, moreover, of bonds and imprisonment . . . being destitute, afflicted, evil entreated (of whom the world was not worthy) wandering in deserts and mountains and caves and holes of the earth."

3. For the opening up of the whole of China. Even Hunan and Honan are no longer closed against us. It is now a fact that there is not one of the nineteen hundred odd counties of China and Manchuria from which we are shut out, and before the hundredth year of our work we can say that if the Gospel is not preached to every creature in China, the reason must be sought outside China.

4. For the opportunities of work, varied in their kind, vast in their extent. Never before have men crowded to hear the Gospel as they are crowding now—in the open air and indoors, in our chapels and in our guest-rooms, we have opportunities to preach Christ such as can scarcely be found outside China. Never before has there been such an eager desire for education as there is now: our schools, both of elementary and of higher grades, are full, and everywhere applicants have to be refused. Never before has there been such a demand for Christian literature as there is now: our Tract Societies, and all engaged in supplying converts and inquirers with reading material, are doing their utmost, but are not able to overtake the demand; and the demand is certain to increase, for it comes immensely from the largest number of people in the world reading one language.

### A Call to Humble Ourselves Before God

1. Because of our shortcomings and mistakes.

2. Because that too many of the members of the Chinese churches are "carnal" and not "spiritual"; "babes in Christ" and not "full grown

\* Condensed from *The Christian and Missionary Alliance*.

men": through lack of use they have not "their senses exercised to discern good and evil."

3. Because the large increase of wealth in the home churches has not resulted in even a proportionate increase in the contributions to the work of God in other lands. Sometimes, indeed, a larger sum devoted to foreign missions proves to be a smaller contribution per member than was given when the church was smaller and poorer.

#### The Need for Prayer

Let us look first at the colonial possessions, which occupy a vast area but are thinly populated. They are included in the fields practically unoccupied, and themselves include Tibet—the one citadel and stronghold of heathenism that still keeps its gates shut and barred against the missionaries of the Cross. We suggest as one definite object of prayer, that during the three years Tibet may be opened to the missionaries that are waiting the Lord's good time, on its eastern and southern and south-western frontiers. We ask for prayer for these missionaries. We ask for volunteers to join them and their too few fellow workers who are scattered in far distant centers in Mongolia and Turkestan.

Such volunteers must needs be strong in body and stronger in soul, and well able to endure hardness as good soldiers of Jesus Christ.

The eighteen provinces are what we mean when we speak of China—the real home of China's millions. It is hard to grasp the area that is covered by those eighteen provinces—1,300,000 square miles; it is harder still to grasp the numbers of the men, women, and children who live in those provinces—400,000,000. What is the force which we now have to evangelize these millions, and how is the force disposed over the whole field of China and Manchuria? From the most recent statistics as given in Beach's Atlas we learn that the force is made up of 2,785 missionaries and 112,808 communicants, of whom 6,388 are picked men and women more closely engaged in the work than their hundred odd thousand fellow workers.

Some of the missionaries and some of the converts are to be found in every one of the provinces both of China and Manchuria. But in the 1,900 odd counties into which the provinces are divided, each with one important town, and a large part of them with more than one, there are but some 400 stations. That is to say, at least four-fifths of the counties of China are almost entirely unprovided with the means of hearing the Gospel.

#### The Need for Reinforcements

1. Reinforcement of the members. This is at once both the end of our preaching and the start of our reinforcement. We preach that our hearers may believe; when they believe they in turn tell others of the Savior they have found. So that the more believers there are the stronger is our force for evangelizing China. Here, then, lies the first object for prayer: pray for an increased membership.

2. Reinforcement of Chinese workers. We read that before the Savior chose the twelve He spent the whole night in prayer. This teaches us the close connection there must be between reinforcing the workers and prayer. There is a crying need for more Chinese workers; if we act hurriedly because of the need and select men without waiting to pray, we are in a worse condition than we should be in without workers. Most earnestly do we ask you to join us in prayer for more Chinese

workers. Pray that God will raise up in the Chinese churches those whose whole hearts shall be aflame with the desire to preach Christ to their fellow countrymen. Continue to bear them up when your first prayer is heard. Whenever you remember us in prayer, remember with us our beloved Chinese colleagues, whose ministry is indispensable.

3. Reinforcement of missionaries. As with Chinese workers, so with missionaries—reinforcement must be preceded by and continued with much prayer. Otherwise we may get additions but not reinforcements. If men be sent whom God has not sent, they can but hinder God's work.

What manner of men are needed as reinforcements? For the old stations, those who can train others; for the newer, those who can lead others; for the unoccupied parts, pioneers who can seek and save others.

Who is sufficient for these things? Certainly not the man who has failed at home; neither the man who is confident that he is sufficient of himself to succeed abroad. We want men and women strong in faith, strong in hope, and, above all, strong in love—men and women "filled with the Holy Ghost."

For what kind of work are these missionaries wanted? For every good work that the Spirit of God leads us to enter. Some forms of work which are the outcome of the love that God has poured into the hearts of Christians, and which are often met with in the home lands, are almost unknown in China. There is no home for incurables, and only one asylum for the insane; only one school for the deaf and dumb, and only a few schools for the blind, and a few hospitals for lepers in all China. The need of such institutions is great. With what infinite distress must our Lord see any of His followers possessed of wealth and yet having no sense of responsibility for His suffering poor. What a unique opportunity all these institutions present for displaying before the Chinese the symmetry, the fulness, the perfectness of that life which Christ has bestowed upon us in revealing to us the secret of the love of God.

Again in the educational, literary, and medical work we want more men and more institutions. There is not only the actual work in these departments that needs men to do it, there is need to train Chinese in all these branches. For such work the Church should send us the best teachers and the best scholars, the best doctors and the best nurses. Just as no offering is too great for this work so no man is too good for it.

But above and before all we need preachers of the Gospel of our Lord Jesus Christ. Men who will preach it in chapels and guest-rooms and city, and carry it from village to village. Men who will preach it in chapels and guest-rooms, or in the open air. For, oh! the number of sinners in China and the greatness of their sins! And only Christ can save them from sin. With all prayer and supplication, pray in the spirit that God will send forth men who can say with St. Paul: "Christ sent me to preach the Gospel."

In view of the vastness of the field that lies open before us, and of the immense opportunities for good which China offers the Christian Church—opportunities so many of which have been quite recently open to us, and which were won by the blood of the martyrs of 1900.

Is it possible in three years to double the missionary force? Without prayer it is absolutely impossible—as impossible as the enterprise that Morrison commenced in 1807 would have been. But with prayer the enterprise is as possible and as reasonable as was Morrison's. Lift up your eyes and behold our Risen and Ascending Lord standing at the

right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner, and that we have boldness to enter with Him and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whensoever we know how to pray as we ought. Then say, Is what we ask in accordance with God's will? We believe it is.

And this is the boldness that we have toward Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him (John v : 14, 15).

## INDUSTRIAL MISSIONS IN INDIA\*

BY REV. EDWARD PEGG

"The only perfectly blameless way of helping a man is to put him in a position to earn an independent livelihood for himself."—SIR JAMES LA TOUCHE.

The last few years have been years of sore trial for India, with its two famines, attended, as all famines are, with the sister evils of dysentery, cholera, fever, and other malign diseases. For years the people have been living in the very shadow of death. In all their dire distress the missionaries have ministered to their temporal needs by feeding the famishing, by healing their diseases, by starting industries and so finding them work, and by taking into their various orphanages some thirty thousand destitute orphans. Here these children are, rescued from starvation; and now the further responsibility rests upon us of training them up not only to be good Christians, but also to be useful members of the community. Famine has a habit of cramping the intellect, and we find that in the majority of cases a famine waif is absolutely unable to go beyond the most elementary stage of instruction. "What are we to do with them when they grow up?" is the constant question the missionary is asking himself, and the only satisfactory solution of the problem seems to lie in industrial training. They must be taught to work with their hands. Thus it has come about that the problem of industrial mission work is one of the burning questions of the present time in missionary circles. The "hour" has indeed come; God grant that the "men" may be forthcoming too. The "dull, hard stone" of many hearts has been melted, and they are ready to gather round the strangers who have lifted them out of their physical misery, and one can but pray that the gratitude and confidence which so many of India's people have at this time in the Christian missionary may become faith—however rudimentary—in his Lord.

We must ever keep before us the thought that these children are forming the foundation of many a native Church in India to-day; and if the foundation be not well laid, it may cause endless difficulties in the future, and in many cases be the means of hindering instead of drawing men to the feet of Christ. If these children are not trained up to manual labor, the majority of them will become mere loafers, and our very purpose in gathering them in will be defeated, for, as Dr. Pierson says, "God wants a *clean* Church, not merely a *crowded* one; He *weighs*, and does not only *count*."

One other reason why this industrial question has become so promi-

\* Condensed from the *Church Missionary Intelligencer*.

ment is because of the great increase in the number of converts of late years. According to the last census report, there are now some 2,600,000 native Christians, the total increase in the decade being about 30 per cent. This increase has brought the missionary face to face with another problem. "No sooner," as Gordon points out, "are communities quickened by the new life in Christ, than a desire at once manifests itself to improve their surroundings, and hence some industrial training becomes almost a necessity." The influence of Christ not only produces a newness of life in things spiritual, but also in temporal matters, and His Church, if she is to retain her hold upon men in whom this new life is bursting forth in varied directions, must concern herself not only with their spiritual life, but also with all the conditions and surroundings amid which this spiritual life has to be lived.

In many countries the people among whom the missionary works have only the most elementary ideas of smithing work and carpentry, and hence the missionary is obliged to take up industrial work; but while this is not true of India to-day, yet we are confronted with the ever-present difficulty of *caste*. Caste is a combination far more potent than any of the most powerful trades' unions, and it exercises the most absolute control over each of its members. To become a Christian often means for a man loss of work, or, what is almost as bad, loss of a market for his goods. Few can realize the difficulties that often beset the way of one who openly professes Christ in a land like India, so that not only on behalf of all our famine children, but also on behalf of the younger members of our ever-increasing Christian community, we appeal to the members of the home Church for their sympathy and help in this branch of our mission work, which provides employment, often at a very critical time, to the followers of our Lord and Savior.

For example, on a young man professing a desire to be a Christian, the missionary must have him for some time under his personal supervision; but if during this time he is doing nothing to earn his own living, the good which the personal influence of the missionary might have had is often entirely destroyed by the idle life which the youth has learned to love; if, on the other hand, such a youth be sent to some industrial institution, he is not only under the eye of the missionary, but he is learning habits of industry at the same time. Again, there are many Anglo-Indians who view with grave misapprehension the ever-increasing class of educated natives for whom no suitable work can be found, and the missionary is often accused of "spoiling them by education." Perhaps the solution of this difficulty lies in educating our Indian youth less in letters and more in industrial and practical work. Then, thirdly, it helps to take away at least some from the "land," which is a very necessary thing to do, for the future prosperity of India depends, to a great extent, on inducing more of its people to engage in manufacturing pursuits.

There are many other reasons for the urgent necessity of industrial education. There is, for example, the popular contempt for manual labor among not only the educated but even the semi-educated classes. It is quite true that many of the existing methods of doing work in India do not inspire one with a sense of the dignity of manual labor. To see a couple of men loading a barrow with stones, one laying hold of the shovel, the other helping him by pulling at a piece of string attached to the lower part of the handle, does excite ridicule. Neither does the ordinary village artisan strike one as being very workmanlike in his methods.

It is for this reason that we need men, experts in their own line, who, for the love of Christ, will come out and take this work off the hands of the clergy—men who by their skill may be able not only to make our industrial concerns pay, but also to raise the standard of the various handicrafts, and improve generally the methods of the various industries along the lines already existing. If industrial work is necessary, then *as Christians we ought to do it as well as possible*, and to appeal in Christ's name for the men who are best fitted for this work to "come over and help us."

In India, again, we have gained the experience that industrial training is just what is required to develop the Christian character. Mr. Smith, of Ahmednager, says: "As dependents, they can rarely develop the higher Christian virtues, and can never become a self-respecting and respected community. There never was a community of people who have more to overcome than the poor Christians of India. We are bound to give them a helping hand, and the only way to help any man is to help him to help himself."

There are some 457,000 boys and girls receiving literary instruction in mission elementary schools throughout the world, while only 5,000 odd are receiving an industrial training. In India there are but 167 industrial schools of all kinds. This shows how great is the need of such schools.

#### What is Being Done

At the last meeting of the United Provinces Conference of Missionaries, I was requested to visit some of the chief industrial institutions, with a view to picking up any hints which might be useful in the working of our C. M. S. industrial school at Secundra. I visited a good many stations and gleaned much valuable information.

There are scattered over India many mission institutions where industrial training is taught. They may roughly be divided into three classes. First, we have a number of stations where the missionary in charge is endeavoring, alongside of all his other multifarious duties, to teach a few of his converts some industry, generally without any idea of financial profit. The industries engaged in are generally carpentry, elementary smithing work, weaving, or lace-making. In some cases conspicuous success has attended the laborious enterprise of the missionary, but in the majority of cases it seems but a waste of time, talent, and money. One can not help but admire the enthusiasm and the amount of work done by our missionaries in this direction, but an outsider is at once struck with the woful lack of organized effort. From such small concerns the spirit of competition is absent, the apprentice is apt to grow conceited and discontented, believing most assuredly that the missionary is gaining a great deal by his labor, and the missionary himself gradually accumulates a lot of ill-made goods which he vainly endeavors to sell, and in despair he is glad to get rid of them at any price.

The second class of industrial institutions are those where not only a goodly number of apprentices, drawn from the surrounding smaller stations, are being trained, but where also numbers of skilled Christian workers are employed in factories, worked on business principles by business men. Attached to such factories, there are generally hostels where the young unmarried men live, and these are under the control of some particular missionary, whose duty it is to try, by any and every means, to influence the youths for good. This appeals to most people as

*the ideal plan.* For each missionary district or conference to have a central institution, superintended by qualified men, to which each individual missionary can send those whom he wishes to have trained, is surely better than to expend his own time and labor in doing that which might be so much better done by others more fitted for the purpose. Of the institutions worked on these lines, perhaps those connected with the Basel Mission are the best examples. The mercantile branch pays interest on capital, but all profits over and above a certain percentage are used for spiritual purposes. Last year, I was told, they paid to the spiritual work some \$50,000. Then mention must be made of the excellent Industrial Mission Aid Society. Founded in 1897, it has already earned the gratitude of all missionaries. Its object is "to assist the work of foreign missions by the establishment of industries to be carried on in close connection with ordinary missionary operations, but financially separate." Many a missionary's burden has been lightened since the founding of the I. M. A. S., for not only is it ready to step in and take a "going concern" altogether off the hands of the missionary, but it has established depots, both in Bombay and London, at which goods made at the various mission stations are received for sale. This society has an excellent carpet factory at Ahmednagar, which has met with the warmest approval of Lord Northcote, and we hope it will receive the support it so well deserves, for it is to it that most missionaries must look for help to solve these industrial problems, unless they are able to start factories of their own.

The third class of institutions which have to do with industrial training are the hostels attached to the large railway workshops. In connection with the various railways there are central workshops, into which youths, irrespective of the creeds they profess, are admitted as apprentices, and in some cases Christian hostels have been built in the vicinity of these shops, in which Christian apprentices may live. This plan is an excellent one so long as the lads are really under a good spiritual leader, but unless the head of such an institution is a firm, spiritually minded man, the risk of congregating a number of young fellows together in such a country as India is a grave one. It appears, too, that the native non-Christian foremen often put obstacles in the boys' way of gaining any real knowledge of their trade.

Just as formerly supporters were backward in realizing the importance of "education" as a missionary agency, so they do not yet seem to have grasped the necessity of industrial training for our more illiterate converts. Dr. Hall, who lately visited India, says of this work: "All that I have seen commands my full confidence. So far from looking upon industrial missions with distrust, I believe that the introduction of the industrial element into missions is as truly a work of the Holy Spirit as preaching or healing the sick."

The first resolution of the Industrial Committee of the recent Decennial Missionary Conference in Madras urges upon the several missionary boards the necessity of giving such work a recognized place among their agencies in India, and of affording it adequate support. We look forward earnestly to the day when "industrial" will be as integral a part of the society's work as is its "educational" and "medical" departments.

I would emphasize, then, the need of industrial centers for each conference or district. Not only would such institutions save the time of

individual missionaries, but the training would be of a higher order. If all the energy, time, and money so lavishly expended by individual men could be centralized, the success of our enterprises would be assured.

Having, then, established such central institutions, our next step should be to place them under properly qualified business men—men whose skill will enable them to impart instruction upon lines that are adapted to the circumstances of the people, men who will see that the best way of helping India is not by wholly sweeping away Indian methods, but by improving them.

Again, the standard and quality of our work ought to be of the highest. Many complain of the want of a market for their goods. The fault seems to lie rather in the quality of the things made; for ill-made goods it is not easy to find a market, but for all well-made articles we now have, through the medium of the I. M. A. S., the opportunity of selling them in Bombay or London.

There are, however, two very widespread difficulties. First, the difficulty of insuring that the lads and others will follow in after-life the trade they have been taught. In one industrial school it was found that only nine per cent. were following the handicrafts they had learned in the school. It is evident, too, from the government returns of reformatories, etc., that quite a small percentage earn their living by means of the trade learned in youth. I suppose the remedy lies in more care being taken in the choice of trades, especial notice being taken of hereditary callings, and also in exercising more care in the general education of our industrial youths. They should, too, be made to begin to learn their trades much earlier in life; indeed, this must be done, if they are ever to successfully compete with their non-Christian neighbors.

The other difficulty is the alleged tendency of industrial enterprises to deaden the spiritual life of our infant Church. One meets with many who say that they have observed this tendency. Almost everything, of course, depends upon the kind of men at the head of affairs. Many complain of the difficulty of running a business on a mercantile as well as a religious basis. In the former case the work is of prime importance, while in the latter the worker is first thought of. I suppose the educational missionary might also say the same. Industrial work there must be, and it is incumbent upon us to see that the spiritual life of our industrial communities does not suffer.

Surely here lies a call to the business men of our home Church—a call to go out to India and do for the industrial classes what others have done for the educated classes. Are there no business men ready to sacrifice some of the love and sympathy, which is, alas! too much locked up in all our hearts, for the uplifting of these poor souls who have been given into our charge by Christ Himself?

Dr. Zwemer well says: "The whole problem of industrial missions, which lies at the back of that other problem of obtaining a self-supporting native Church, will have to be solved by men of business. The cause of foreign missions needs the help of business men in its administration—business men who will give their time and talent to this important work, and make it their business to do the Lord's work in a businesslike way."

NOTE.—An Industrial Missions Association has recently been formed in America through the instrumentality of Mr. W. H. Fry. This has the hearty approval of such men as Dr. Charles Cuthbert Hall, Dr. C. C. Creegan, Dr. James S. Dennis, Mr. Robert E. Speer, and others. A further notice will be found on page 146 of this number of the REVIEW.—EDITORS.



## EDITORIALS

### Higher Education in India

The Gospel invariably brings a desire for enlightenment. Where Christ is proclaimed and accepted, there schools, colleges, and universities spring up. The mind is awakened, and, if a truly Christian education can not be had, many will go to non-Christian schools and graduate with ideas too often destructive of their Christian faith and life. It is for this reason that many missionaries are urging the necessity of higher education for the future leaders of nations just emerging from heathenism.

The Bengali principal of the Woman's Missionary Union High School in Calcutta, Mrs. Shrome, is an earnest Christian and a rarely gifted woman. She has taken her M.A. degree in English and in philosophy in the Calcutta University. Of educational work in general, Mrs. Shrome writes:

People, both in Great Britain and America, feel, to a great extent, that the only work worth doing in heathen lands is that of direct evangelization. If one's aim in imparting education were the fulfilling of an end and not the adoption of a means, and one of the *very best of means toward a desired end*, such a view of the work of evangelization would certainly be correct. But, so far as I know, the aim of the Christian educationist is to bring his pupils to the feet of Christ, so to train the young that they may become "vessels sanctified and meet for the Master's use." That the work of the educationist *has* born fruit is most emphatically emphasized by the conversion of hundreds of men in India who to-day are wielding a mighty influence for Christ, and who first learned the truths of Christianity while students in Christian colleges. Considering the short period during which proper attention has been paid to *girls*, and higher education imparted to them, they have shown their appreciation of advantages received by devoting, in most

cases, their time, talents, and energy to the cause of the Master in the mission field.

This girls' high school in Calcutta is founded on the Word of God, and its highest and chiefest aim is His glory. From the first Miss Gardner intended to turn the school ultimately into a college as well. Year by year this purpose was strengthened as she saw her girls matriculating from the high school and joining Bethune College to pursue their studies further, there being no other door open to them. Bethune College is the only college for girls in Bengal. It is a government institution, entirely under non-Christian management and influence. By far the majority of pupils are non-Christians. To send girls of fifteen or sixteen years of age, before their Christian character has had time to mature, to such an institution, is, to say the least, far from conducive to the development of Christian character and spiritual life.

In connection with this high school, Mrs. Shrome has started a collegiate class on a small scale, and they use the same building both for school and college. An American missionary lives in the school, acts as a mother to the girls, and holds daily classes for Bible study. The school has also its prayer-meetings, its Christian Endeavor Society, its Young Women's Christian Association branch. At the last meeting of the Woman's Union Missionary Society Board in New York, it was voted to make of this high school and college for Christian girls a memorial to Miss Gardner, and Miss Edith H. May has been appointed to take up the Calcutta work upon her return to India next fall. Help is greatly needed to carry on this branch of work, which is so

necessary in the training of Christian women to become leaders both in their own Christian community and in evangelistic work; and leaders are needed when we consider that there are only 1,000 European women missionaries to reach the 100,000,000 women of India. And, as Miss Gardner so often said, "*The women for Christ means India for Christ.*" In order to continue the work of the school during the coming year, \$2,000 is needed at once. But to secure the future of the school a fund of \$50,000 is needed.

It may be remembered that this is the mission to which the editor's daughter, Miss Louise B. Pierson, gave her life. \*

#### No Money for Missions?

A missionary, an esteemed correspondent, writes:

I lectured before a Ladies' Missionary Society attached to one of the wealthiest churches in B—— not long since, and while they were conducting the "business" part of the meeting I estimated the worth of the jewelry worn at not less than ten thousand dollars. A plea came from a mission church in the West for some money with which to build a little wooden church. After much deliberation, ten dollars was suggested, and *after more talk that was cut down to five dollars!* They had asked me to offer a prayer and to close with the Lord's prayer. Each one said "Amen" at the close. They prayed "Thy kingdom come," and subscribed five dollars toward that work, while at the same time they wore jewelry worth ten thousand dollars! Do you think the Gospel is preached in that church?

At the latest valuation, the Presbyterian churches of New York City alone are estimated to represent a cash value of *ten and a half millions of dollars!* and to that material wealth in real estate the present generation has contributed but a very small per cent.

#### Describing Things As They Are

In our Book Reviews in the September (1903) issue we published a brief notice of "Things As They Are," by Miss Amy Wilson Carmichael, and we now wish to add a few words of still more emphatic commendation. This book is one which is, we think, unequalled in its peculiar line. It presents the actual conditions of things in India without undue plainness—not to say coarseness—and yet with such skill and tact and suggestive reticence that the reader feels that he has a deep insight into Indian social life without experiencing any offense to the most delicate sensibilities. It is a book to instruct and arouse missionaries and supporters of missions to pray and to give. There is no false veil drawn over facts, and no false halo put around the work. It will help to send out workers with open eyes and open hearts, to make others feel the wants and woes which the Gospel alone can relieve or remove. We again urge all disciples to read this book, which has been pronounced by one critic to be the best missionary book in the world.

Miss Carmichael's book contrasts in one respect with another book reviewed in April last: "By Order of the Prophet." We have read this story with considerable interest, but it impresses us as, in one or two cases, violating the principles of modesty by introducing the heroine of the book into situations which are described so as to offend good taste. These passages prevent this story from having more unqualified praise. There are many books in which the general drift is good, but in which there is a needless introduction of profane or coarse language, or scenes which are in bad taste, and which mar any book intended for miscellaneous readers.

## BOOKS FOR THE MISSIONARY LIBRARY

THE LIFE OF EDWIN WALLACE PARKER, D.D., Missionary Bishop of Southern Asia, forty-one years a missionary in India. By J. H. Messmore. With an Introduction by Bishop James M. Thoburn. 332 pp. \$2.00. New York: Eaton & Mains. Cincinnati: Jennings & Pye. 1903.

This will be a welcome contribution to missionary literature to tens of thousands in India and America. The author has done a fine piece of sensible construction work. He was competent for the task. For over forty years he was associated with Bishop Parker in every phase of work and worship. His precision and sympathy with the subject, as well as his grasp of questions involved in portraying Bishop Parker *in situ*, commend the production. It is Bishop Parker, not Dr. Messmore, that is outlined.

It will be many a year yet before the Christian world measures Bishop Parker—the cubits of the height, and of the breadth, and of the depth. Plainly, here is a practical biography within the limits of a hand-book of a many-sided, practical, devout, broad-visioned “man sent from God.” The development from a Vermont farm boy to a bishop, wise in administration, at a formative period of missions in northwest India, the loving “Great Heart” among all missionaries and native Christians, can not be summarized in 300 words with the 300 pages of an honest biographer before us cramped to severity to make an etching. We will return to this at another time. There are ten illustrations, well selected and well executed. \*\*

A MEMORIAL OF HORACE TRACY PITKIN. By Robert E. Speer. 12mo. \$1.00, net. Fleming H. Revell Company. 1903.

“This is not simply a story of a life. It is a meeting-place, where many who knew and loved the true man pictured here may gather and compare their recollections, and confirm their purposes to follow

more faithfully the Master whom he served, even unto death.” These words from the Preface of the book are true. The memorial of Horace Pitkin was a difficult one to write, because the material was neither large nor, for the most part, of unique interest. But the book affords a meeting-place where his friends will gather to think again of the courageous and consecrated man they loved.

Pitkin was emphatically his mother's son. President Eliot writes that he retains “only a general impression of his sweet and sincere character and manner when a boy.” His work in academy and college and seminary was good, but not extraordinary. After a year of immensely influential work among our American colleges, he sailed with his wife for China. He reached his field of labor at Pao-tingfu in the spring of 1897, and was killed by the Boxers in the awful summer of 1900. The memorial preserves for us, to a remarkable degree, the spirit of the man. Here are his breezy characteristic letters to his chums, with their goodly repertoire of college jokes and slang. Here are a number of ideal missionary letters written to his home church—letters diffuse, descriptive, telling the things that people at home want to know. They show Pitkin the worker, frank, genial, intense, filled with ideals, yet practical to his fingertips.

Nothing so perfectly reveals the man as his last recorded words, spoken to his Chinese helper while the devilish crowd were swooping down upon the mission: “Lao-man, tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age he should come to China as a missionary.”

No mere man ever spoke more heroic words. The man who, under those circumstances, could say that, had lived a life whose story is worth writing and worth reading. H.

A FLIGHT FOR LIFE. By James H. Roberts. Illustrated. 12mo, 402 pp. \$1.50. The Pilgrim Press, Boston. 1903.

Dr. Roberts fled from China during the Boxer uprising in 1900, and was one of a party of missionaries who escaped overland through Siberia. He here tells the story graphically, and gives besides a large amount of information about Mongolia and the Mongols. The experiences of the missionaries must have been thrilling to them, and as a record of travel the story is readable, but in no way remarkable. The most valuable part of the book is the incidental information about the country through which the party passed. \*

CHILD LIFE IN MANY LANDS. Edited by H. Clay Trumbull, D.D. Illustrated. 12mo. 215 pp. \$1.00, net. Fleming H. Revell Co. 1903.

This series of articles, descriptive of child life in various countries, was for the most part contributed by some twenty-two writers to the *Sunday-School Times*. They are interesting chapters, but disappointing from a missionary standpoint. A splendid opportunity has been missed to give us a vivid picture of child life in heathen lands, and the difference which the Gospel makes in the home and child training. Dr. Trumbull in his Introduction strikes a key-note which should have been found in all the succeeding chapters. The descriptions bring us into closer touch with the children of other nations, but most of them do not throw much light on their condition from a Christian point of view. Mrs. Balington Booth writes picturesquely on "Baby Footprints in the Shums," and there are other chapters on Immigrant Children, American In-

dians, Porto Ricans, Brazilians, Japanese, Chinese, Syrian, Persians, Africans, Alaskans, etc. There is still room for a book descriptive of children at home and abroad, with and without Christ. This would be a great boon to Sunday-school workers and leaders of junior missionary societies. \*

INDIA'S PROBLEM: KRISHNA OR CHRIST. By J. P. Jones, D.D. Second edition. 8vo, 374 pp. \$1.50, net. Fleming H. Revell Co. 1903.

This second edition of a very valuable book contains, besides many corrections to the text, several valuable statistical tables, religious and missionary. It is an excellent reference book on all subjects connected with the land, peoples, religions, missions, etc. \*

THE LAND, THE PEOPLE, AND THE BOOK. An illustrated Hebrew-Christian quarterly. B. A. M. Schapiro, editor; Robert Cameron, D.D., associate editor. Pp. 64. 260 St. James Place, Brooklyn. New York. \$1.00.

This magazine has now existed three years, and every number has contained valuable information concerning Israel, its Holy Book, and its land. Such a magazine as this is useful, and deserves the support of the Christian public. To the Christian reader it will prove helpful and stimulating by making him better acquainted with the Jews and the Bible, while to the cultured Jew it may possibly bring the truth as it is in Jesus without offending him, as do so many of our modern tracts for Jews. An excellent facsimile of the scroll of the Law in Hebrew is given with each subscription. M.

LEAFLETS.—Comparatively few realize the wealth of information and interest that there is in the leaflet literature of the various missionary societies. They cover a wide range of topics by the best writers, and make excellent reading for young peoples' and women's missionary meetings.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**A Day of Prayer for Students** The General Committee of the World's Student Christian Federation have appointed February 14, 1904, as the Universal Day of Prayer for Students. All the Christian student movements belonging to the World's Student Christian Federation have officially endorsed and adopted this day for united intercession on behalf of students. These movements embrace over 1,600 separate Christian student societies, with a total membership of 89,000 students and professors. What a source of spiritual blessing and power such a world-wide concert of prayer should be, provided the opportunity be wisely improved!

Never has there been a greater need of definite, fervent, believing prayer for students. The growing numbers of students in the different countries, the disproportionately great influence which they are to wield in after life, the prevalence and activity in student communities of the forces of evil, the remarkable success of the Christian student movements, the opportunities on every hand for extending the helpful influence of these movements, the urgent call of the Church for more students to dedicate their lives to the work of Christ at home and on the mission fields—all these and other considerations constitute an irresistible appeal for prayer for students. \*

**Centennial of a Missionary Magazine** *The Baptist Missionary Magazine* celebrates its centennial in its December issue, and presents its readers with a number most attractive to the eye, as well as overflowing

with appropriate and excellent contents. These are the titles of some of the articles: "A Historical Sketch, 1803-1903," "Serampore and the Pioneers," "From this Storied Height" (a view of progress made in Burma, Assam, South India, China, Japan, Africa, Europe, and the Philippines, each article by a missionary in the country named), "American Reminders of Judson," "How the Work Grows" (charts indicating the increase in missionaries, native workers, church-members, and contributions).

It appears that two other names preceded the present one, *The Massachusetts Baptist Missionary Magazine*, 1801-17, and *The American Baptist Magazine and Missionary Intelligencer*, 1817-36. Curiously, the second number appeared not until May, 1804, or eight months after the first; in 1806-7 they averaged three annually; in 1808-10 they attained to a quarterly estate. The number for September, 1809, contained that epoch-making sermon of Rev. Claudius Buchanan, "The Star in the East," which so tremendously stirred the soul of Judson and many more.

**American Board Medical Work** This society sustains in Turkey 8 dispensaries and 6 hospitals; in India and Ceylon, 16 dispensaries and 11 hospitals; in China, 10 dispensaries and 7 hospitals; in Africa, 7 dispensaries and 3 hospitals, and in Japan 1 dispensary and a missionary physician in a Japanese hospital. This makes a total of 42 dispensaries and 28 hospitals in which were treated last year 253,800 patients. When we bear in mind that these patients are under Christian instruction while in the hospital, and that few come to get

medicines without carrying away with them a word of Christian truth or a printed page, and when we also bear in mind that for the first time many of these people experience Christian sympathy and tenderness, we can get some conception of the wide influence of this work. Many of these hospitals and dispensaries are entirely self-supporting apart from the salaries of the missionary physicians in charge.—*Congregational Work.*

**Departure of Alliance Missionaries** A delightful missionary farewell service was held November 30th in connection with the departure of 7 missionaries for India, namely, Mr. and Mrs. Rogers and their 2 children, Mr. and Mrs. Eiker, of Altoona, Pa., and Messrs. Green-grass, Carver, and Turnbull, late students in the Missionary Institute of Nyack. This party will form a valuable accession to our brethren in that great and needy field. The Alliance has now nearly 80 missionaries in India. The number may seem great to us, but as one of the outgoing missionaries remarked, it seems very small to them.—*Christian and Missionary Alliance.*

**Missionaries for Tibet** The Foreign Christian Missionary Society, which represents the Disciples of Christ, is sending a band of 3 missionaries to try to gain an entrance into the exclusive land of Tibet—Rev. A. L. Shelton and wife, of Kansas, and Dr. Susan C. Rijnhart, of Canada. Some years ago Dr. Rijnhart and her husband explored a part of Eastern Tibet, and the husband lost his life in the undertaking. This is one of the "closed lands," and the Tibetans can only be reached by border missions. It is hoped, however, that the British expedition may open the way for mis-

sionaries. The society named has just closed its twenty-eighth year with receipts above \$200,000 and contributions from more churches, Sunday-schools, and individuals than ever before. Its largest single gift of the year was \$6,000. It has recently sent additional workers to Japan, China, and the Philippines, and has a number of men in preparation to go out next year.

**Presbyterian Mission Work** During the last year no less than 5,227 church-members were reported added to the roll. The previous year there were 5,241, this being the largest number, with a single exception, in any year in the Board's history. The native membership now stands at 46,540. In 1833 there were only 7 American missionaries under the Board. Thirty years later there were but 99 native workers. In 1903 there are 781 missionaries, and 1,988 native workers. These figures indicate a steady growth. To-day there are 127 stations, 1,402 outstations, 764 schools, 27,370 pupils in schools, 38,342 Sunday scholars, 693 churches, 122 students for the ministry, 10 printing-presses, which last year printed 107,938,713 pages, and 91 hospitals and dispensaries, which treated during the year 290,103 patients.

**Industrial Missions Association** Steps were taken to win friends for this mission in America at a meeting in the United Charities' Building, New York, on December 8th. Rev. Charles Cuthbert Hall, D.D., was in the chair, and addresses were made by W. H. Fry, Esq., Dr. C. C. Creegan, and others, on the urgent necessity for the systematic development of industrial mission work on the best possible commercial basis. The existing missionary societies are not constituted for this purpose, and it is not desirable

that their missionaries should be involved in commercial work of this nature; so that the Industrial Missions Association of America is established to give employment to native Christians seeking to enter industrial pursuits, and aims to become self-supporting on a Christian commercial basis. The association has received hearty support from secretaries of mission boards, missionaries, and others interested in the development of strong, self-supporting Christian communities in India and elsewhere. \*

**Hartford Seminary and Missions** One-tenth of the graduates of this seminary have found their work in foreign lands. A continuous course of instruction in foreign missions has been provided. The library, now numbering over 82,757 books and 45,977 pamphlets, contains the Augustus C. Thompson collection on foreign missions, which numbers 7,275 volumes. The reading-room, with its more than 400 periodicals, is supplied with all the leading missionary magazines. The missionary museum contains 240 different missionary versions of the Bible. Opportunity is furnished for the study of various missionary languages. The seminary has arranged for a number of lectures on the different non-Christian religions, to be eventually developed into a complete course in comparative religion. Some of the special lecturers for 1904-1905 will be Rev. G. W. Fiske, of Auburn, Maine, on "Business Methods in Mission Work"; Rev. W. B. Forbush, of Charlestown, Mass., on "Mission Work Among Young People"; Rev. C. J. Ryder, D.D., New York, on "The History and Growth of the American Missionary Association," of which he is secretary. \*

**A Mission Yacht Dedicated** A little steam-yacht called the *Sentinel*, under the auspices of the Pro-

testant Episcopal Missionary Society for Seamen, has recently been dedicated by Bishop Potter. In addition to ministering to the spiritual welfare of seamen in New York harbor, it will act as a sort of watch-dog, seeking to prevent shanghaiing, protecting sailors also from land-sharks, crimps, boarding-house runners, and the like. It will also aid in bringing about more farewell religious services than are now held on ships starting out on long voyages.

The boat is attached to the floating mission at the foot of Pike Street, and will make four trips around the harbor each week, distributing tracts and inviting seamen to attend the mission. It will make special trips on Sunday afternoons, gathering sailors on boats lying along the rivers and in the bay and bringing them to the mission for supper and religious service afterward. \*

**Chinese Open-Air Service in New York** New York's Chinatown is one of the worst sections of the city. In it is

but one church, a Roman Catholic, but several missions are doing excellent work. Among them is the New York Foreigners' Mission, with Miss Helen F. Clark as director. For several Sundays this institution has held an open-air service in the heart of Chinatown, and a conservative estimate gives the number of listeners one Sunday as 5,000. Not only Chinamen attended, but Jews, Italians, Germans, and Irish were present in large numbers, and different speakers at the meeting used all the languages of these people. The stereopticon was used to show pictures of biblical scenes,

and to display the words of hymns. The meetings are remarkable even in this city of big things, and are so successful that it is planned to continue them into the fall, and to hold similar gatherings in Mulberry Park, the breathing spot made through the efforts of Jacob A. Riis from the notorious Mulberry Bend. \*

**Presbyterians and the Southern Mountaineers.**—The Presbyterian Church, North, sustains evangelizing work among the mountaineers of the South at some 60 points: 6 in West Virginia, 9 in Kentucky, 12 in Tennessee, and 32 in North Carolina. The work of teaching is mainly in the hands of devoted and self-denying women.

**A Tuskegee Student's Achievement** John T. Hollis writes thus from Armstrong, Alabama:

The schoolhouse at this place was burnt down the year before I came here, so when I came there was no place in which to teach. I was determined to begin the school, however, and so I opened in one of the rooms of a dwelling-house in the community. The rapid increase in number of students made it necessary to move to an old log house, which would have served for a while had it not been for the fact that cold weather was on, and there was no way to heat the house. I moved into another dwelling-house, where I taught until I was able to build a schoolhouse. There were so many children that the boys had to remain by a fire outside of the house, and come in only to recite their lessons. I did not have money to buy lumber for the schoolhouse, but I gave my note for it, and after the neighbors hauled the lumber, with the assistance of several of them, I framed the building. One of my more advanced pupils taught the school while the schoolhouse was being built, but I would hear several of the recitations each day. I built the stove flues and the blackboards myself, and in this way the whole building, which is 30 x 20 feet, only cost

\$75. There are about 150 children enrolled, and the daily attendance is 76.

**Brooklyn Y. M. C. A. Jubilee** The Young Men's Christian Association of Brooklyn, N. Y., has recently celebrated its fiftieth anniversary, and among other things rejoiced over the raising of a fund of \$425,000 for the erection of three new buildings and the paying off of mortgages. About \$600,000 more is needed. The Association conducts work at 12 centers in that city, including the Navy Yard, and the barns of the leading street-car company. It has 6 buildings valued at \$1,000,000, 5,600 members, 906 of whom are in the Bible classes. Mr. George Foster Peabody, who as a poor boy obtained most of his education while attending the evening classes of the Association, has given large sums for the erection of its buildings at Greenpoint, N. Y., Columbus, Ga., Salt Lake City, and other places. The finest naval branch building in the world was erected by Miss Helen Gould at the Brooklyn Navy Yard.

**A Christian Health Farm in Colorado** A unique and practical form of Christian work is the Association Health Farm near Denver. It is fighting tuberculosis among the very large number of young men who go there, and are without home influence, without the touch of mother's or sister's hand, and of father's love. The establishment of the Denver Association Health Farm marks the latest development in Young Men's Christian Association work. First suggested by the crying needs of a multitude of young men seeking the Colorado climate for physical reasons, it was quickly and practically approved by generous friends, and to-day the farm idea is an accomplished fact.



The patients live in cottage tents, because they have proven most desirable for men seeking health. Twenty to thirty dollars per month is charged for tent cottage and board for each resident, determined, as far as possible, according to ability of the resident to pay for accommodations. Employment will not be guaranteed until the physical condition of the applicant is fully understood. Some employment can be secured on adjoining nursery and vegetable farms. \*

**Methodists in Hawaii** There is an interesting condition of things in Hawaii.

The Chinese are excluded, and the fear of overcrowding has practically shut out the Japanese. The result is a great scarcity of laborers, particularly farm-hands. The farmers have, therefore, invited immigration from Korea. Not long ago 80 Koreans shipped on one vessel for Hawaii, of whom it was found that 31 were Methodists. A Methodist church was organized on shipboard, which had 50 members when they landed. After reaching Hawaii they sent back to Korea for a pastor. There are now 600 Koreans in Hawaii, of whom 300 are members of the Methodist Episcopal Church. The American Board has decided not to enter it, and the members of their churches who take letters to Hawaii are advised to unite with the Methodist Church.—*Western Christian Advocate*.

**The Gospel in Brazil** This imperial realm includes about half of South America, and contains about 18,000,000 inhabitant who are all practically either Catholics or out-and-out heathens. And among this great host only 200 Protestant missionaries are to be found. Of these, 45 are Presbyterians, 45 are German

Lutherans, 44 Methodists, 25 Baptists, South, 10 Episcopalians, with several smaller missions supplying the residue.

## EUROPE

**Great Britain and the Opium Traffic** The Christian Union for the severance of the connection of the British Empire with the opium traffic has issued a letter with a view to arousing public feeling against the government's connection with the trade. The official returns show that during the last four years the opium manufactured by the Indian government amounted to 29,155,200 pounds—a yearly average of 7,288,800 pounds. About 600,000 acres of the best land of India are used for its cultivation. The letter expresses the hope that knowledge of the facts will lead to a "general determination that a trade so unjust and dishonorable shall no longer be carried on in the name of our country." Many leading Free Churchmen sign the appeal, as well as the Archbishop of Dublin and the Bishops of Durham, Liverpool, and Norwich.

**British Baptists Aggressive** Among the more prominent features of the work of the Baptist Missionary Society during the past twelve months has been the occupation of two large spheres of work in India among the aboriginal tribes of the Chittagong Hill tracts and the South Lushai country. The number of conversions in India has been large, and the native churches are growing. In Africa the last links of the "complete chain" of missions right across that country from west to east are being forged. The churches in the West India Islands, the Bahamas, San Domingo, and Trinidad, have now become entirely independent and self-sup-

porting. The Baptist society has also got a new mission steamer, the *Endeavorer*, on the Kongo.

**The C. M. S.** Simply because of **Forward** the *necessary* enlargement of its **Movement** work, this great organization is threatened with a serious deficit, and, to avoid this, calls for an increased income of no less than \$443,500! And not only calls for it, but proposes to secure it. For this purpose Dr. Herbert Lancaster has been put in charge of the Home Organization Department jointly with Canon Flynn. Concerning the method of procedure, he says: "I propose, with the cordial cooperation of my colleagues, to collect at least 1,000,000 shillings before February 29th, and this can only be done if large numbers help. I am issuing three sheets of small receipts. Sheet *A* contains 100 for one shilling; *B*, 20 for one shilling; and *C*, 60 for five shillings, 20 for three, and 20 for two shillings."

**The Waldensian Church of Italy** The field which this native martyr church, "The Israel of the Alps," is called of God to occupy, is one of unique importance. The evangelization of Italy means a wonderful blessing to the whole world, because Italy is the stronghold of the papal hierarchy. America is peculiarly interested in Italy's evangelization, because of the immigrants from that land, 136,000 coming to us in one year, almost all of them from southern Italy, where illiteracy, superstition, and lawlessness have been preeminent. While all over Italy, Waldensian evangelists are meeting with most encouraging success, it is in southern Italy, and especially in Sicily, that the greatest results have been achieved; whole communities turning away from Romanism to the

evangelical faith; Waldensian chapels and schools being overcrowded, and everywhere there being a hunger for a Gospel of love and grace. In Sicily alone the Waldensian Church has 30 churches and missions.

Now, as never before, is resting upon the Waldensian Church the opportunity and responsibility of giving the Gospel to the 33,000,000 of Italy. This band of Waldensians, poor in the world's goods and few in numbers, but giving liberally of personal service and material help, is looking with prayerful hope to America for a large part of much needed pecuniary aid to enable them to prosecute the great work so wonderfully opened up to her. This is the day of opportunity for Italy. Everywhere, under the liberal laws of the land, there is an open door for missionary work.\*

**Interest Among Jewish Rabbis** The correspondence with Jewish rabbis, to which reference was made in *THE REVIEW* for December, 1903, as one of the encouraging signs of Jewish missions, is beginning to develop in a remarkable manner. Mr. Gelbert, superintendent of the Wanderers' Home in Bristol, England, was from the beginning the assistant of the Rev. J. M. Eppstein in editing the periodical and is issuing correspondence with Russian rabbis, and since Mr. Eppstein's death he has been in sole charge. Some time ago he attended a congress of rabbis at Cracow, where he met several of those with whom he had been in correspondence. Opportunity came for conversation with 48, and he was

\* A contribution of \$125 will support the whole band of 145 missionary workers for one day. \$1,000 will, in many cases, secure a house of worship for one of the missions. \$150 a year will support a student in the Theological Hall in Florence. The salary of a colporteur or evangelist is from \$20 to \$30 a month, and of a pastor from \$500 to \$800 a year. A Bible woman can be supported for \$10 a month, and a teacher for from \$10 to \$20 a month. \*

permitted to preach to them from Matthew v : 3. After his return to England an invitation was received from one of these rabbis to meet himself and 5 others in conference during the Zionist Congress in Basel (August, 1903), and he reports a profitable time with these and other delegates at the congress. One of the numerous questions put to the missionary was, "Why did not the contemporaries of Jesus recognize His Messiahship?" In answer, Mr. Gelbert simply quoted I. Corinthians i:22-24;—"The Jews require a sign," etc. M.

**Sunday-schools in Hungary** The Rev. Dr. Moody writes from Budapest: According to statistics just collected by Mr. J. Victor, for the Sunday-school Union, there are in Hungary 128 Sunday-schools. Of these, 22 are in connection with the Reformed Church, including the Scottish Mission, 8 are in connection with the Lutheran Church, 92 are in connection with the Baptists, 1 is in connection with the Methodists, and 5 are without special Church connection. The number of teachers is 398. The number of scholars in attendance varies from about 4,200 to 4,900. The number of schools into which the group system has been introduced is 67, and the number of groups is 343. The number of schools in connection with which a teachers' preparation meeting is held is 50. In 94 schools the "International Scheme of Lessons" is used. In 94 schools the language of instruction is Hungarian, in 29 German, in 2 Hungarian and German, in 4 Slavonian, and in 1 Rumanian.—*Missionary Record of Church of Scotland.*

**Turkish Fiends in Macedonia** As a fair specimen of the widespread butchery and abuse inflicted by the soldiers of the Porte, read these items from Rev.

E. B. Haskell's report of his canvass of the vilayet of Monastir: Burned villages, 17; burned houses, 1,700; houseless people, 7,330; unarmed men killed, 87; families injured, 1,336; women dishonored, 38; 4 churches and 1 monastery torn down; 14 churches gutted and defiled.

**A Prayer for the Oppressed** The Bishop of Gibraltar has authorized the use of the following petition in his diocese:

A PRAYER FOR OUR CHRISTIAN BRETHREN IN MACEDONIA

O Almighty God, Who art a most strong tower to all that put their trust in Thee, behold, we beseech Thee, the afflictions of our brethren in Macedonia. Deliver them from injustice and misrule, and from the many other miseries by which they are compassed. Heal their divisions. Keep them from the spirit of revenge, and from whatsoever else is contrary to the Christian name and profession. Especially we commend to Thy merciful care and protection their wives, daughters, and children; preserve them from cruelty, outrage, and dishonor; comfort the mourners; succor the widows, the orphans, the homeless; restore plenty, quietness, and the voice of joy into their dwellings. In this hour of their sore need, wrong, and peril, be Thou their Savior and Mighty Deliverer, because there is none other to succor them but only Thou, O God. Give ear, Lord, to the cry of Thy suffering people, and save them for Jesus Christ's sake. Amen.

ASIA

**Medical Work in Syria** The medical work of Dr. Harris in Tripoli was temporarily suspended by his furlough in the United States. Dr. Mary Pierson Eddy has continued her clinics at Junieh and itinerated in the interior, being everywhere welcomed by the people. No more interesting sight can be seen in Syria than the medical camp of this American wo-

man, thronged by men, women, and children of all ages and sects, and even priests, monks, and nuns, emirs, and sheiks, eager to receive medical and surgical treatment at her hands.—*Assembly Herald*.

**The Gospel Touching Moslems** In a city known to us, 15 or 20 Moslem women, even 50 upon occasions, assemble regularly in prayer-meeting. In another city, ladies of high rank, upon whom a life of pleasure palls, read the New Testament with joy. Here, a military man believes. There, a servant. A humble man addressing his countrymen says, fearlessly: "Your religion is the same heathenism your fathers practised. They worshiped golden idols, you a stone in your pockets (holy earth from a shrine). They prayed to an image, you to a dead prophet. This is the last word, 'Come to Jesus, who is called Christ.'" Only a year ago, at the close of a communion service under Mt. Hermon, a Mohammedan present quietly begged that he might carry home a bit of the bread. He dared not eat it in the public meeting, but he would eat it alone and would believe that the Savior communed with him. No, Islam is a mighty foe to Christ's Gospel, but it is not impregnable.—*Woman's Work for Woman*.

**Drawbacks to Work in Syria** Rev. F. W. March writes in the *Assembly Herald* from the Tripoli field:

The evils of poverty, oppression, robbery, and bad government are greater and greater every year, especially in the northern part of our field. A prominent church-member at Hamath, a successful merchant for many years, has given up and moved away because he finds there is no longer any money to be made. Beggars are more numerous than ever. Our pastor said he could go out at any time to the market-place and hire 100 men

at a bishlik (11 cents) a day, and most days they can not find work at any price.

Emigration is the only relief, and our churches are losing their best young men and many even of the pastors and teachers. In the Presbyterian church of South Bethlehem, Penn., are 55 communicants from the village of Amar in the Tripoli field, of whom 30 were church-members in Amar and the remaining 25 were received in South Bethlehem upon profession of faith. On an average, one-third of our church-members are abroad, most of them in the United States, and from the United States comes a large part of the income of those who are left in Syria.

**The Gospel in Arabia** The report of the Arabian Mission mentions its medical work as of primary importance. The number of patients treated at Bahrein has been 15,400, and 8,003 at Busrah—23,403 in all. To the Mason Memorial Hospital, at Bahrein, a present has been made in the form of a windmill, an adjunct much needed, and which will be gratefully appreciated. By the missionaries and colporteurs 11 tours have been made, occupying 224 days, and covering 3,300 miles. The sales of Scriptures amounted to 4,059 copies, in 17 languages. Of these, 3,362 were sold to Mohammedans, or 82 per cent. of the whole number. Steps have been taken to occupy Kuwait, an important strategic position near the head of the Persian Gulf.

**A Statesman's Testimony to India Missions** Sir W. Maekworth Young, K.C.S.I., late Lieutenant-Governor of the Punjab, recently made the following statement in St. Michael's Church, Cornhill, London :

Possibly you may have some doubts whether the methods adopted in the mission field are altogether worthy of approval, and whether the agents are worthy of trust. Is the money which is contributed at home to the mission

cause being properly applied? Do the missionaries work on right lines? Are they really self-denying and devoted? Are the results at all commensurate with the efforts made? Is the Kingdom of Christ being really promoted by those efforts?

I give you the assurance, from some observation of mission work in India, that all these questions and many more of a similar character may safely be answered in the affirmative. If the work were altogether a work of faith, going on underground, but not showing itself in the open day, this would be no reason for abandoning or condemning it. For how many years after the death of Christ was not the cause of Christianity in an apparently hopeless minority? Certainly much longer than the Gospel has been preached in India. Yet it has triumphed in Europe, and it will triumph in Asia. And, triumph or no triumph, woe is to us if we preach not the Gospel!

But, as a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British government in India since its commencement.

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**Work of Healing Under Difficulties** A recent number of *India's Women and China's Daughters*, the organ of the C. E. Z. M. S., contains an account by Miss Blandford of a visit paid by her early in the year to a place called Koni, about eighty miles from Trevandrum, where there was no medical practitioner of any kind. The people were for the most part poor, and many were suffering from malarial fever, debility, and anæmia, so with the medicine-chest which she had with her, she was able to do something for the relief of those who came to her for treatment. She tells of the difficulties sometimes encountered when visiting or trying to visit patients in their own homes:

The houses are generally surrounded by high walls with no

gates or means of access other than by a ladder of six or eight steps, which brings one to the top of the wall, and a good jump is needed to reach the ground on the other side; sometimes, however, a notched bamboo pole takes the place of the ladder aforesaid, and then the climb is an impossibility to any one wearing shoes. One patient I very much wished to see, but found no means of entrance to her abode, except by the bamboo just described. I was told, however, I might reach the dwelling by going through a neighbor's compound, but here again I was foiled by a very deep ditch with steep crumbling sides separating the two gardens; into this I declined to scramble. When the sick woman was told of the difficulty she came out, and, standing on the edge of her side of the gulf, shouted out her symptoms to me on the other side, with the result that I was able to send her some medicine.

In the hospital at Trevandrum Miss Blandford says there have, during the past year, been 62 patients, 30 of whom were children. The out-patients numbered 2,595.

**Hope for Hindu Widows** It is a sign of the times that the number of Hindu widow marriages in different parts of India is increasing by leaps and bounds, the brides, in most cases being virgin widows. This shows that the resolutions passed year after year at the different social conferences are not meant to be nominal ones, but are intended to be carried out in practise. It is, indeed, gratifying to find that the Hindus are becoming more and more alive to the importance of social reform and the pernicious nature of some of the social evils which exist in their midst. We are accountable to God for our treatment of our womankind, and unless we treat them with greater consideration God's curse will always rest on us, and our sufferings will never cease. The prevention of early marriage, the education of

our women, and the remarriage at least of virgin widows, should receive the first care of all those who wish our country well.—*New Dispensation (Brahmo-Somaj)*.

**Shoes for Mohammedans** In view of the fact that Mohammedans ought to wear only sandals to please the Prophet, and that Hindus abominate dead animal skins, it is interesting to note the growing Indian taste for boots and shoes of foreign make, shown by the steady increase in the imports of these articles year by year. In 1900–1901, the number of pairs imported was 709,059; during the succeeding year the figures rose to 746,099; while last year they jumped up to 853,358 pairs. \*

**A Hindu's Testimony to Christ** A remarkable article appeared lately in a Bengali magazine. The writer was a Brahman of extensive reputation as a scholar and a writer. The subject of the article is "Jesus Christ of Judea," and from a translation of it which appeared in the August number of the *Missionary Herald*, organ of the Baptist Missionary Society, the following quotations are made:

The adorable Jesus Christ was born in the hamlet of Bethlehem, situated in the well-known province of Palestine. The religion He preached is what is now called the Christian religion, and those who believe in and obey Jesus are called Christians. As we contemplate His unique moral beauty, incomparable wisdom and learning, His marvelous and mighty words, His spotless character, meek and loving spirit, His deeds of mercy and words of love, His mighty miracles wrought by Divine power, the heart refuses to admit that this Jesus is a mere man, but feels that He is Divine. By His wonderful works of love wrought for the help and the relief of the poor and needy, by His exquisitely tender sympathy with the afflicted, by the light, moral and spiritual, which He shed,

by setting men free from the torment of sin and also from the thralldom of sin, by giving knowledge to the ignorant, both women and men, in simple terms that all could understand, Jesus had won for Himself a unique place (may we not say it?) in human hearts. He is a sea of beauty, a bottomless mine of moral and spiritual wealth, a store of mercy, an ocean of knowledge. If you will cast off all the fetters of superstition, and look upon Jesus with holy and earnest intentness, you can not but be fully persuaded to believe in His deity. His whole life was actively employed in doing good to others, in bettering the condition of the world, in making earth as heaven.

A notable Brahman scholar of *Dacca* is quoted as having expressed himself regarding this article in the following terms: "We did not expect all this from a Brahman high priest who is a bigoted Hindu and a recognized preacher of our religion. The writer seems to me to be a great lover of Jesus Christ, altho he is not a Christian. The article is the first of its kind in this country. I do not know if any Bengali Christian could write a better."

**The Medicine Needed for China** An old Chinese woman once came into a missionary hospital, saying that she would like to see the doctor. On his asking what she wished, she replied: "The mayor of our town has lately been here with you. He was a very bad man; used to cudgel his children, wasted his money at play, and had so foul a mouth that all the waters of the world could not have made it clean. But since he has been with you the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together." "Good news," replied the doctor; "but what now do you wish, my good woman?" "Well," said the woman, "you are to tell nobody, but I too

have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I have come to beg you to give me some of the medicine that has cured our mayor."—*Monatsblätter*. †

**Chinese Opening Their Eyes** Two recent events in Kayin, among the Hakkas of southeastern

China, illustrate in a forceful way the interest in Western learning which is universal throughout China. One of these is the opening of a free public reading-room in a portion of the Confucian Temple, where dailies can be seen from Swatow, Hongkong, Shanghai, and Japan, also other periodicals in Chinese, and a few books. The room is a city institution, being supported by the wharfage rates. There are many who are regular patrons of the place, and keep well informed regarding leading events throughout the world. A recent visit of the missionary brought a flood of questions from the Chinese present regarding such matters as the Venezuelan trouble, the Panama Canal, etc. The other event is the completion of a hospital by a native society organized for the purpose, where it is proposed to have two resident physicians, with other helpers. Doctor Wittenberg, of the Basle Mission in Kayin, has been asked to give two forenoons a week for the treatment of eye and surgical cases. The project is entirely a native one.

**China Only Sixty Years Ago** Rev. William Ashmore puts the matter in this startling way:

The missionaries had the promise of all China as a portion, and yet, after trying to edge themselves in for thirty-five years since Morrison came, they were allowed only an old out-of-the-way lodging in a dirty lane in Canton, and had to dodge

to and fro to evade the writ of ejection that was ever ready to be served upon the then heirs of the empire, and yet innates of "Hog Lane," as it was then called by the Chinese. Nowhere else were they allowed to rest the soles of feet. A few others had come to help Morrison and be his residuary legatees, if he ever got anything, but they were not a whit better off. They had everybody against them: Chinese mandarins, Chinese scholars, and Chinese common people, and, worse than that, even their own country now looked upon them as crack-brained enthusiasts. The powerful East India Company, then in existence, scourged them and persecuted them. Men like Sydney Smith cracked their jokes at the expense of the cobbler Carey in India and the bobbin-boy Morrison in China. No man of Macedonia beckoned them to come in, no man of the Cornelius type sent for them to tell a message from the living God. They had converts—*six only after a generation of pioneering*. Friends in China they had none.

**Christian Japanese in China** One of the most interesting items from Japan is the missionary work now being done by the Japanese Church in China. At Tientsin there is a Japanese colony of upward of 1,400 residents. There are a few Christian Japanese in the number. They have organized a young people's society and a primary school, and have taken steps to organize a church. This church is attached to the Tokyo Presbytery. The first missionary is Mr. Dentaro Maruyama. He is to work principally among the Chinese, but in connection with the Church. They have also decided to send a suitable man as pastor of the church.—*Assembly Herald*.

**Shall the Missionaries Withdraw from Japan?** Nothing could be further from the truth than to imagine, because there are so many difficulties in propagating Christianity in Japan by foreigners, suggesting

the importance of a large employment of well-trained native helpers, that therefore the foreign missionaries ought gradually to withdraw. In the present state of things the missionaries ought not to be recalled, but to be increased, as has been rightly recognized, especially by American missionary circles. For a long time to come—for a century, at least—foreign missionaries are indispensable for Japan. It is their business to watch intelligently over sound doctrine, to see to it that Christianity shall not be too deeply Japanized; that especially it shall not suffer by intermixture with ancestor and emperor worship; that it shall not, through Buddhist influences, acquire a pantheistic imprint, or, through Confucian influences, suffer infringement of its purely religious or supernatural character. They must, moreover, for long years to come, remain to give the example of a genuine and holy Christian life in a land where most of the Buddhist priests, even up to the highest prelates, live in open concubinage; where marriage is so easily dissoluble; where women is still so lightly esteemed; and, finally, they are still indispensable for the training of the native preachers, not only in theology and philosophy, but also by giving them an example of zealous practical missionary labor.—PASTOR SCHILLER, in *Zeitschrift für Missionskunde*.

†

**Eminent  
Christians  
in Japan**

The Christian community in Japan has already furnished a Cabinet Minister, two Judges of the Court of Correction, two Speakers of the Lower House, and two or three Assistant Secretaries, as well as a series of members of the administrative courts, Judges of the Court of Appeals, etc. In the present Parliament, 13 members (of the

Commons) and the Speaker are Christians; one of them was chosen by a majority of 5 to 1, and represents a strongly Buddhist district. The Christians are likewise represented in the navy, where the two chief men-of-war have Christian captains. Of the great Tokyo journals, three are in the hands of Christians as managing editors. The most important of asylums of various kinds are controlled by Christian directors. — *Evangelisches Mission Magazine*. †

**The Forward Movement in Japan** Two years ago there was an advance movement, which gave promise of large results and also new courage to Christian workers in various parts of the country. The final ingathering has not been what was anticipated, and it is a matter of much thought and interest why more fruit is not manifest. One reason is that many of the inquirers had a wrong conception of the nature of Christianity. While they were quite willing to accept the teachings of Christ intellectually, they were not ready to become as little children and open their hearts to the Divine Spirit to be their sanctifier and guide. Others were ready and willing to humbly follow Christ if only there had been the proper persons to instruct them and help in the new way.

It has thus been demonstrated that there is an imperative need in Japan of persons who are fitted to care for inquirers, and direct them in the right course. The Christian Church needs not only to be planted, but to be trained and nourished. Efforts are being made in some places to prepare Christian workers who will be able to give the desired help. With a supply of efficient leaders, the gathering of converts will be speedy and large.

REV. H. LOOMIS.



**A Conference of Missionaries in Korea** Unless war between Japan and Russia interferes to prevent, there is to be a week's conference of missionaries in Korea next September (18-25) to commemorate the beginning of Protestant missions in Korea. In 1884 Dr. H. N. Allen (now United States Minister) entered the land from China, and by his medical skill made a way for the foreign teacher of the new doctrine. The general committee having the conference in charge is now actively engaged in pushing forward the plans for a gathering that shall be helpful both to Korea and to the wide world of missions. The conference looks to a gathering not only of all the mission force in Korea and many from near-by lands, but notable speakers and workers from abroad have been invited to attend and take part. Historical papers are to be presented, showing the growth of God's Kingdom in Korea, and questions of practical import are to be discussed. The study of God's Word and the culture of the spiritual life are also to receive large attention. Among those who have already promised attendance are John R. Mott, Dr. J. Ross Stevenson, Dr. Hunter Corbett, Dr. Sheffield, of Peking, and Albertus Pieters, of Japan. \*

#### AFRICA

**Pushing in from the West Coast** The Lutheran General Synod's mission at Muhlenberg, West Africa, has at length made an opening into the interior, having completed the arrangement for a school 65 miles distant by paths. It is proposed to place a succession of new missionaries at Muhlenberg, to remain there a year and become acclimated and acquainted with the field, and then go further inland and establish new stations. This plan is to

be pursued indefinitely, as the region is absolutely unoccupied. It is understood that the country becomes more healthy as one goes farther inward. The Lutheran movement has the sympathy of the Liberian government, which will make an annual grant of \$50 to each new school established.

**The Loss of a Mission Steamer** Not many months ago, at great cost, the Presbyterian Church, South, placed the steamer *Samuel N. Lapsley* upon the Upper Kongo for the use of the flourishing Luebo mission, and now comes the sad news that it has capsized, that Mr. Slaymaker and 23 of the crew were drowned, and that Mr. Martin and Mr. Vass had been saved. Of the details nothing is known as yet.

**Spirit Worship in West Africa** Rev. W. H. Sanders of Kamundongo, writes in the *Missionary Herald*:

To the thought of the Ovimbundu, as to ours, the spirits of the departed are alive. They, however, think of no supreme power restraining them from participation in men's affairs. While dimly conscious of such a power, they conceive of Him as far off and indifferent. They strongly believe that the daily affairs of mankind are influenced and shaped by spirits, and that these are persons who have lived on earth, known them, and are toward them friendly or unfriendly. The spirit's attitude is not supposed to be determined by disinterested benevolence. The native line of thought seems to be this: "Death comes not by chance. Apart from the doings of the living, only a spirit initiates the chain of events resulting in death. Disease, accident, madness, or wild beast are but the agencies used by it in accomplishing its purpose. It acts because offended. Some just claim is unsettled. Perhaps its will is unknown or ignored. Trouble will not cease until the spirit be satisfied." Such a spirit, with just claims unmet, is an *ocilulu*. It

will surely cause trouble or death. After a long time, when relatives, or whoever are responsible, have given in its rightful dues, it changes to one of a benevolent disposition. It is then an *ekisi*. The *akisi* are guardians of the community. The important ones, spirits of chiefs, will seek the welfare of all territory over which they ruled.

**England's** The report of the  
**Gift to** Uganda Railway  
**Uganda** Committee for  
1902-3 has been issued, and shows that the earthworks of the line are nearly finished, that 27 large viaducts were erected during the year, and that all the bridges and culverts for a distance of 948 miles have been completed. The station buildings throughout the line are all finished. There are 43 stations, including Mombasa, the terminus at the coast; Port Florence, the terminus on the lake; the headquarters, and 4 engine-changing stations. Twenty-two small and worn-out locomotives have been retired, and 18 new ones, built in part in the United States, have been fitted with automatic brakes. All the passenger coaches and a portion of the freight cars are also supplied with the same brakes.—*Zion's Herald*.

**The Deadly** Notwithstanding all  
**Sleeping** efforts on the part  
**Sickness** of the British authorities, there is no abatement in the ravages of the "sleeping sickness" in Uganda. The disease appeared in Uganda between two and three years ago, probably coming from the Kongo region. It prevails on the islands and shores of Lake Victoria, and inland from these shores for a distance of a dozen miles. From the first outbreak no less than 68,000 persons have died, some 10,000 of them within the past five months. A commission sent from England, headed by Colonel Bruce, has de-

cidated that the disease is scattered by a fly called *kivu*, but no antidote has as yet been discovered. Another commission is said to be in prospect to see what can be done to prevent the spread of this alarming plague. Segregation seems impossible, and no relief is in sight. The first symptoms of the presence of the disease is headache, with swelling of the glands of the neck, followed by protracted sleeping on the part of the patient. It runs its course in from six weeks to two years.

### ISLANDS OF THE SEA

**Modern** Manila, in many  
**Manila** respects, has a growing attraction for Americans. In it are being worked out a number of interesting experiments in trade, government, finance, and education. It is responding in an encouraging degree to American ideas. It is a seat of power and influence in all that pertains to our distant possessions. But to Christians its moral and religious improvement is of first concern, and it is cheering to note progress in this direction. Favorable reports reach us of religious activity and revival. Before our government came into control, Roman Catholicism was the sole religion recognized, and the priesthood ruled with a high hand and great intolerance. Now a different state of things is observable, and it looks as if Protestantism would in no very distant day be the dominating force. According to the Madrid *El Cristiano*, there are now 17 Protestant chapels in the city and the suburbs against 22 Roman Catholic churches. This paper also concedes that, from present appearances, the Romish organization will, likely, before very long, be in the minority. We are also assured by it that Protestant worship is being held

in private dwellings as well as in the largest theaters, in which the attendance at times has been as high as 3,000.

**Death of a Native Evangelist** Rev. R. Wardlaw Thompson reports the death of Ruatoka, who was one

of the first band of Hervey Island (Cook Island) native teachers to go to New Guinea for pioneer work in 1872, and of whom the Rev. R. Lovett, in his history of the London Missionary Society says: "No reader of Mr. Chalmers's thrilling books needs to be reminded of Ruatoka's wonderful career. No higher praise can be afforded him than that he is probably the noblest of the long succession of Eastern Polynesian teachers who have done such grand service for New Guinea." Mr. Thompson said that Ruatoka had maintained an unblemished reputation all through his missionary career, and had been held in honor by all the mission. His death meant the removal of a great landmark from the mission. After Mr. Chalmers was murdered, one of the first offers received was from Ruatoka to go and see the people who had killed Tamate and Tomkins and try to do some work in their place.

### MISCELLANEOUS

**Religions of the World** The latest statistics, given in the *Allgemeine Missions Zeitschrift*, represent that of the 1,544,510,000 inhabitants of the earth, 534,940,000 are Christians (Roman, Greek, Oriental, and Protestant); 10,860,000 are Israelites, 175,290,000 are Mohammedans, and 823,420,000 are heathen. Of these last the Confucionists (if theirs may be called a religion) are the most numerous, having fully 300,000,000. Of every 1,000 human beings, 346 are Christians; 7 Israelites; 114 Mo-

ammedans, and 533 heathen. It may be affirmed with confidence that the Christians increase more rapidly than the adherents of the other religions. †

**What the Twentieth Century May Behold** In his address as chairman of the Congregational Union of England and Wales, Dr.

Robert F. Horton said:

It is calculated that the sporadic efforts of the eighteenth century produced 70,000 converts. Warneck estimates that as a result of the nineteenth century there are 11,000,000 Christians won from heathendom. If we may work out a proportion: as 70,000 is to 11,000,000, so is 11,000,000 to 1,650,000,000; that is the probable population of the globe in the year 2000 A.D. Yes, all the kingdoms of the earth made the kingdom of the Lord and of His Christ. That is assuredly His design. In a little island of the Southern Seas there is the grave of a missionary, and an epitaph: "When he came in 1848 there was not a Christian; when he left in 1872 there was not a single heathen." So it will be said of this island planet in the ocean of the universe which was visited by the Divine Missionary. "When He came there was not a Christian in it; when He left it there was not a heathen."

**The Ideal Missionary** At the Conference of Christian Workers in Brummana,

Syria, each of the 200 delegates was asked to write on a paper on the "three most important characteristics of the ideal missionary." The following are some of them:

- Sound in body and mind.
- Able to eat all kinds of food.
- Prepared to rough it if necessary.
- A natural gift for languages.
- Bible study, heart study, language study.
- A student of the problems of his field.
- The gift of humor, in being able to laugh at yourself and begin again.
- Able to preach Christianity and not laugh at the superstitions of the people.
- Earnestness in prayer and soul winning.
- An overflowing, spirit-filled life.

Believer in the possibilities of human nature.

Tact, courtesy, and kindness to other missionaries and the people.

Common sense.

The ability to set others to work.

Interest in every one he meets.

A warm heart, a hard head, and a thick skin.

Selflessness in accepting the station assigned.

One who lives up to what he preaches.

Of a single purpose.

Baptized with the Holy Spirit.

A witness of what God has wrought in him.

Much in prayer and intercession for others.

Of unflinching faith.

Holds on, tho seeing no fruit.

Belief in God, that he will have all men to be saved.

Sure of the ultimate triumph of the gospel.

Constrained by the love of Christ.

Perfectly surrendered to God.

Willing to efface self and exalt Christ.

A Christlike humility.

A bond-servant of Christ.

Emptied of self.

A keen ear to detect God's whisper.

Gentle to all.

Apt to teach.

An unadvertised self-denial.

A firm belief in the people, ever striving to find the angel in the rough block of marble.

A life laid down at the feet of Christ.

A Christlike love for souls.

Sanctified common sense.

Able to understand the people and win their confidence.

All things to all men.

Patience.

Power of living at peace with all men.

A Divine sense of proportion, putting things first which are first. \*

**How to Believe in Missions**

Every once in a while I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others

had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.

JACOB A. RIIS.

**The Best  
Missionary  
Appeal**

“Appeals to give to missions in general, to missionary societies. ‘to the cause,’ should be made to mature minds, and made without cant or hypocrisy. If too great emphasis is placed upon the fact that it is ‘the Lord’s work’ the logical Christian will be tempted to say ‘Then let him do it.’ That is not where Christ placed the emphasis. He laid the responsibility on the Church. Missions are no more God’s work than politics or trade or science or art. Missions are the work of the Church, and the Church will be held responsible for results.” The truth contained in the above extract is frequently overlooked by the average church-member and sometimes by the average pastor. Brethren, get into line! Get hold of the rope and pull together.—*Messenger and Visitor.*

**OBITUARY**

**Rev. Dr. Stitt,** The Rev. Dr. William C. Stitt, Secretary of the American Seamen’s Friend Society, who died in New York last month, was for years literary editor of the New York *Evangelist*. He was born in Philadelphia, April 23, 1833, and was a graduate of Princeton University. He had for some years devoted himself to the spiritual welfare of the seamen, and edited the *Sailors’ Magazine* in their interest. \*



### MISSIONS AND THE WAR IN THE EAST

(Principal mission stations underlined)

# MISSIONS IN JAPAN AND KOREA

## Statistics of Protestant Missionary Work in Japan

NAMES OF MISSIONS	Number of Missionaries	Stations	Outstations	Organized Churches	Total Communicants	Day and Boarding School Scholars	Scholars in Sunday-schools	Theological Students	Native Ministers
American Baptist Missionary Union, U. S. A. . . . .	56	9	54	27	2,011	754	4,435	16	7
American Board of Foreign Missions . . . . .	62	12	170	72	10,214	630	4,372	15	38
American Christian Convention, U. S. A. . . . .	6	3	23	9	344	51	608	2	4
Baptist Convention (Southern), U. S. A. . . . .	3	4	9	2	80	.	154	.	1
Christian and Missionary Alliance, U. S. A. . . . .	3	1	3	71	26	.	330	.	.
Presbyterian Church of the United States (North Reformed (Dutch) Church in America . . . . .	54	12	31	.	.	.	.	.	.
United Presbyterian Church of Scotland . . . . .	31	9	14	.	.	.	.	.	.
Church of Christ in Japan (Union)	2	1	.	.	.	.	.	.	.
Reformed Church in the United States . . . . .	18	3	48	71	10,846	2,202	5,428	18	34
Presbyterian Church in the United States (South)	28	7	53	.	.	.	.	.	.
Woman's Union Missionary Society, U. S. A. . . . .	5	2	7	.	.	.	618	.	.
Cumberland Presbyterian Church, U. S. A. . . . .	18	4	12	.	.	.	.	.	.
Foreign Christian Missionary Society, U. S. A. . . . .	19	4	14	13	734	150	738	.	9
Evangelical Association of North America . . . . .	6	1	16	14	926	.	553	3	18
Evangelical Lutheran Church, U. S. A. (South)	8	2	1	1	77	.	100	.	2
General Evangelical Protestant (German Swiss)	7	2	1	1	116	80	125	3	2
Hephzibah Faith Missionary Association . . . . .	3	2	1	.	.	31	25	.	.
Independent and Unconnected } Native	13	5	.	6	604	22	290	.	3
Methodist Church of Canada . . . . .	30	5	53	26	(b) 2,016	1,050	2,231	4	26
Methodist Episcopal Church, U. S. A. . . . .	64	9	81	79	(b) 4,855	2,880	7,326	10	60
Methodist Episcopal Church (South)	35	9	18	15	688	574	1,386	1	10
Methodist Protestant Church, U. S. A. . . . .	13	3	6	5	388	183	196	5	7
Protestant Episcopal Church, U. S. A. . . . .	52	.	.	.	.	.	.	.	.
Church Missionary Society, England	140	.	.	.	.	.	.	.	.
Nippon Sei Kokwai (Union)	.	34	82	80	(c) 7,976	2,901	5,730	30	45
Society for the Propagation of the Gospel, Eng.	23	.	.	.	.	.	.	.	.
St. Andrew's University Mission, Scotland . . . . .	7	.	.	.	.	.	.	.	.
St. Hilda's Mission, British	7	.	.	.	.	.	.	.	.
Salvation Army . . . . .	13	4	22	(a) 15	.	.	814	.	51
Scandinavian Alliance Mission of North America	8	4	10	.	152	.	110	.	.
Seventh Day Adventists, U. S. A. . . . .	5	2	2	1	12	90	60	.	.
Society of Friends, U. S. A. . . . .	6	2	3	.	201	58	420	.	.
Universalist General Convocation, U. S. A. . . . .	5	1	.	5	65	13	137	2	3
United Brethren in Christ, U. S. A. . . . .	4	2	.	.	109	.	115	2	1
<b>Totals . . . . .</b>	<b>757</b>	<b>178</b>	<b>734</b>	<b>538</b>	<b>42,451</b>	<b>11,669</b>	<b>36,310</b>	<b>120</b>	<b>321</b>

(a) Not churches, but army corps. (b) Probationers and communicants. (c) Catchments and infants included.

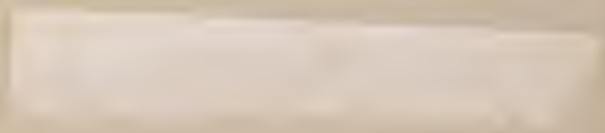
Among other societies at work are: American Bible Society, American Seamen's Friend Society, International Y. M. C. A., Canada Presbyterian Church, Norwegian Evangelical Church, British and Foreign Bible Society, Brethren, Presbyterian Church of England, Mission to the Lepers, Central Gospel (Telegrapher's) Mission, Zion Catholic Church.

## Statistics of Missions in Korea

NAME OF MISSION	Stations	Men	Wives	Single Ladies	Total	Native Workers	Communicants	Non-communicants	Total
Missions Etrangères de Paris (Papal) . . . . .	.	40	.	8	48	.	52,539	11,011	63,550
American Presbyterian Mission . . . . .	5	28	25	7	60	84	5,481	14,852	20,333
American Methodist Episcopal Mission . . . . .	4	9	7	15	31	30	3,296	4,746	8,042
Ella Thwing Memorial Baptist Mission . . . . .	1	1	.	.	1	.	50	400	450
Church of England, S. P. G. . . . .	4	10	2	12	24	5	117	259	376
Australian Presbyterian Mission . . . . .	1	3	3	3	9	4	122	150	272
American Presbyterian Mission (South)	3	9	5	3	17	.	205	645	850
American Methodist Episcopal Mission (South)	3	8	5	6	19	20	474	479	953
Canadian Presbyterian Mission . . . . .	2	4	4	2	10	1	160	419	579
Orthodox Greek Church (Russia) . . . . .	.	2	.	.	2	.	50	40	90
Plymouth Brethren . . . . .	1	1	1	.	2	.	.	.	.
Y. M. C. A. . . . .	1	1	.	.	1	.	.	.	.
<b>Totals for Protestant Missions . . . . .</b>	<b>20</b>	<b>74</b>	<b>62</b>	<b>48</b>	<b>174</b>	<b>144</b>	<b>9,955</b>	<b>21,950</b>	<b>31,835</b>

Other societies conducting work in Korea are the British and Foreign Bible Society, the Missionary Pence Association (England), and the Korean Itinerant Mission (Canada).





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